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HOLY BIBLE

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Footnotes.

Words or passages printed as notes at the bottom of the pages of the Translation represent *Subsequent Additions* to the original text; compare Introductory Remarks, p. vi, l. 25.

Isaiah

The Book of Isaiah

CHEYNE

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THE SACRED BOOKS

OF THE

Old and New Testaments

A NEW ENGLISH TRANSLATION

With Explanatory Notes and Pictorial Illustrations

●

PREPARED BY

eminent Biblical scholars of Europe and of America

AND EDITED WITH THE ASSISTANCE OF

HORACE HOWARD FURNESS

BY

Paul Haupt
PROFESSOR IN THE JOHNS HOPKINS UNIVERSITY
BALTIMORE

●

PART 10

Isaiah

TRANSLATED BY

T · K · CHEYNE



New York
DODD, MEAD AND COMPANY
1898

London
JAMES CLARKE AND COMPANY

Stuttgart
DEUTSCHE VERLAGS-ANSTALT

THE BOOK

OF

The Prophet Isaiah

A NEW ENGLISH TRANSLATION

PRINTED IN COLORS EXHIBITING THE COMPOSITE STRUCTURE OF THE BOOK

With Explanatory Notes

AND PICTORIAL ILLUSTRATIONS

BY

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Introductory Remarks

THE present rendering of the Old Testament is not a revision of the Authorized Version, but a New Translation from the Hebrew, in modern English. The aim has been to render the sense of the original as faithfully as possible rather than to sacrifice that sense in order to give a literal translation.

This new Translation appeals to all interested in the Bible. The Explanatory Notes are free from technical details which have no interest for the average reader. We had no desire (as the translators of the Authorized Version say in their Preface) *to weary the unlearned, who need not know so much; and trouble the learned, who know it already.* The reader may rest assured, however, that all variations from the Authorized Version in the present Translation are the results of the ripest Biblical scholarship of the present generation both in Europe and in America. The translation is based throughout on the new critical edition of the Hebrew text of the Old Testament, published under the auspices of the Johns Hopkins University, Baltimore.

Departures from the Received Text are indicated by special marks, whereby the reader can see at a glance whether a variation is based on parallel passages, or on the authority of the Ancient Versions, or is merely a conjectural emendation, &c. These critical marks are, designedly, so unobtrusive as not to interfere with the comfort of the ordinary reader; they are mainly intended for the benefit of those who are interested in the details of textual criticism.

Explanation of Critical Marks.

(1) ◦ ◦ (*i. e.* V = *Versions*) indicate a reading adopted on the authority of the Ancient Versions (*Septuagint*, *Targums*, *Peshita*, *Vulgate*, &c., in reference to which the reader may consult the Preface to the Authorized Version, also the List of Abbreviations below, p. ix, under LXX, Pesh., Targ., Vulg.).

(2) ◦ ◦ (*i. e.* c = *conjecture*) indicate Conjectural Emendations.

(3) ◦ ◦ (*i. e.* נ, the first letter of the Hebrew word נִקּוּד *niqqûd* 'punctuation') indicate changes involving merely a different division of the consonantal text, or a departure from the vowel-points which the so-called Masorites added to the original consonantal text in the eighth and ninth centuries A. D.

(4) ◦ ◦ (*i. e.* Q = *Qĕrê*) indicate that the marginal reading (Heb. *Qĕrê* 'what is to be read') has been adopted instead of the *Kĕthîb* 'what is written.'

(5) ‹ › indicate changes introduced by reason of Parallel Passages.

(6) ‹ › indicate Doubtful Words or Passages.

(7) ‹ › indicate deviations from the Received (or Masoretic) Text, suggested by the Versions as well as by Parallel Passages.

(8) ‹ › indicate departures from the Masoretic reading of the consonantal text, which are supported by the Ancient Versions.

(9) In cases where critical marks occur without any letters or words between them (‹›, ○, &c.), Omissions are indicated, based on the Versions or on Conjectural Emendations, &c.

(10) · · indicate words implied, but not expressed, in the Hebrew. These marks, therefore, take the place of *italics* in the Authorized Version.

(11) [] indicate Transposed Passages, the traditional position of the words in the Received Text being marked by [], while the transposed words are enclosed in []; see *e. g.* Ps. **35**. 7.

(12) | indicates transposition of the Masoretic ";" which marks the end of a verse in the Hebrew Text.

(13) indicate Corrupt and Unintelligible Passages.

(14) * * * * * indicate Lacunæ in the Hebrew Text.

Explanation of Colors.

Older incorporated documents or later sections in Biblical Books of a composite character are printed on backgrounds of different colors. The explanation of the colors employed in the Books of Isaiah and of Judges is given on p. 132 of the Notes on Isaiah and on p. 46 of the Notes on Judges, respectively.

Footnotes.

Words or passages printed as notes at the bottom of the pages of the translation represent subsequent additions to the original text; *cf.* Notes on Judges, p. 47, ll. 5 ff.; Notes on Isaiah, p. 209, ll. 33 ff.

Marginal Figures.

In the Explanatory Notes the figures in the margin on the right refer to the chapters and verses commented on; the figures in the margin on the left merely number the lines. On those pages, however, where there are no references to chapters and verses in the margin the line-numbers are placed in the outer margin. In the Translation the lines are always numbered in the inner margin, while the traditional numbers of the chapters and verses are placed in the outer margin.

Heavy-faced Numerals.

Heavy-faced numerals are used instead of Roman letters to distinguish the number of the chapter from the number of the verse; *e. g.* Ps. **88**. 8 = Psalm lxxxviii, verse 8; but Pss. **88**. **89** = Psalm lxxxviii and Psalm lxxxix.

References to Biblical Passages.

References to Biblical passages follow, throughout, the Authorized Version, not the Hebrew Text. It is well known that the division of the chapters is occasionally not the same in the Hebrew and in the English Bibles; and that the title of a Psalm, where it consists of more than two words, is usually reckoned in Hebrew as the first verse.

Untranslated Hebrew Words.

A few Hebrew words have been left untranslated, viz. *ben*, the Hebrew word for *son* (e. g. *Isaiah ben-Amoz = Isaiah, the son of Amoz*); *Sheól* (Heb. *shĕ'ôl*), the abode of departed spirits, the habitation of the dead (Greek *Hades*); *Asheráh*, the sacred post or pole, the wooden symbol of a goddess, beside an altar (see Notes on Judges, p. 57, l. 32; p. 69, l. 22); *Negeb*, the steppe-like region in the South of Palestine (see Notes on Judges, p. 49, l. 8); *Arabah*, the great geologic depression extending from the Dead Sea to the eastern gulf of the Red Sea (see Notes on Judges, p. 64, l. 39; *cf.* Notes on Isaiah, p. 159, l. 14); *Selah* at the end of certain stanzas in the Psalms (see Notes on the Psalms, p. 165, l. 8); *Satan*, in Hebrew = *adversary, accuser* (see Notes on Ps. **109**, 6); *Hallelujah* (Ps. **104**, 35 &c.) = Praise ye JAH (a shorter form of JHVH); *Sabaoth* (*cf.* Jas. **5**, 4; Rom. **9**, 29 = Is. **1**, 9) in the name *JHVH Sabaoth*, JHVH of the Hosts, *i. e.* the God of the armies of Israel (1 Sam. **17**, 45; *cf.* Pss. **44**, 9; **60**, 10 = **108**, 11). For JHVH, see below, List of Abbreviations, p. viii.

Transliteration of Oriental Names.

All Biblical names are given in the form used in the Authorized Version. In the transliteration of other Hebrew words, or of modern Oriental (Arabic) names, the vowels have their Italian sounds: *â* is like the *a* in *far* or *father*; *î* is the *i* in *marine*; and *û* = *oo* in *cool*; *ê* = *a* in *name*; short *ĭ* = *i* in *pin*; &c. (e. g. *Tel-Abû-Qudês* = *Tel-Aboo-Koodace*). As to the consonants, *j* and *y* are pronounced as in English; *q* has about the same sound as English *c* in *cool* (not as *k* in *keel*, or *qu* in *queen*); ' is the Arabic *Ain*, the *voiced* form of the Arabic *ḥ* which may be described as a stronger variety of our *h*; *kh* is the guttural *ch* in German or Scotch *loch* (Spanish *x* or *j*); *ç* is a modification of our *s* (with an *inner rounding*) which affects the pronunciation of the following vowels (e. g. *çîn*, not = *seen*, but more like *sane*; *çâ* = *saw*, &c.). In the majority of English books of a popular character the letters *k* and *s* are used for *q* and *ç*, respectively (e. g. *el-Aksa* for *el-Aqçâ*; see *Psalms*, p. 235, l. 41).

Spelling.

English readers who object to the 'American' spelling, *honor*, &c., may be referred to HENRY SWEET'S *New English Grammar* (Oxford, Clarendon Press, 1892), p. xi and § 1710, &c., or to Dr. MURRAY'S remarks on the spelling of *-or* in the *New English Dictionary on Historical Principles* (Oxford, Clarendon Press).

Abbreviations.

The following List includes a large number of abbreviations which would not require explanation if the present Translation were for the exclusive use of American or English readers.

&c. stands for And others, or, and so forth (Lat. *et cæteri, cæteræ, cætera*, respectively).

1, 2, 3, &c., before the name of a Biblical book, stands for First Book, Second Book, Third Book, &c., respectively: 1 Kings is the First Book of Kings; 2 Sam. = the Second Book of Samuel; 3 Psalms = the Third Book of Psalms. 4 Isaiah = the fourth part of the Book of Isaiah in the present Translation, &c.

^{2}, or ^{3}, &c., after the title of a book (*e. g.* Notes on Isaiah, p. 157, l. 19), stands for second or third editions, respectively. — For D^2, E^2, &c., see D, E, &c.

^{a} stands for first part (or first line) of a verse. Subdivisions of parts of verses are indicated by $^{a\ \beta}$, respec-

tively; *e. g.* **2**, $14^{a\beta}$ (*Judges*, p. 54, l. 36) refers to the second clause ($^{\beta}$) of the first part (^{a}) of the verse (*and delivered them to spoilers who despoiled them*). The first clause of the second half of the verse (*and he sold them into the power of their enemies on all sides*) would be v. $14^{b a}$.

A. D. = In the year of our Lord (Lat. *Anno Domini*).

Am. = Amos.

Ant. = Antiquities, especially the work of the Jewish historian Josephus (137–100 A. D.) on Jewish Antiquities.

ARV = Authorized and Revised Versions.

AV = Authorized Version.

AV^{M} = Authorized Version, margin.

^{b} = Second part (or second line) of a verse; see ^{a}.

Bar. = Baruch.

B. C. = Before Christ.

Bibl. = Biblical.

^{c} = Third part (or third line) of a verse; see ^{a}.

c., or C. = Chapter.

cc., or CC. = Chapters.

ca. = about (Lat. *circa*).

Cant. = Song of Solomon (*Canticles*).

cent. = Century.

cf., or *Cf.* = Compare (Lat. *confer*).

Chr., or Chron. = Chronicles.

col., or Col. = Column.

Col. = Colossians.

Cor. = Corinthians.

^{d} = Fourth part (or fourth line) of a verse; see ^{a}.

D = Deuteronomy, or the author of Deuteronomy; see Notes on Judges, p. 46, l. 15; p. 53, l. 10.

D^{2} = Deuteronomistic editors.

Dan. = Daniel.

Deut. = Deuteronomy.

E = East.

E = Ephraimitic Writer; see Notes on Judges, p. 46, l. 24.

E^{2} = Later additions to E; see Notes on Judges, p. 46, l. 40.

Eccl., or Eccles. = Ecclesiastes.

ed. = Edition.

e. g. = For example (Lat. *exempli gratiâ*).

ENE = East-North-East.

Eph. = Ephesians.

esp. = Especially.

Esth. = Esther.

Ex., or Exod. = Exodus.

Ez., or Ezek. = Ezekiel.

f. = and the following verse (or line, or page, &c.).

ff. = and the following verses (or lines, or pages, &c.).

fig., or Fig. = Figure.

Gal. = Galatians.

Gen. = Genesis.

H = The Law of Holiness (Lev. 17–26); see Notes on Leviticus, p. 56.

Hab. = Habakkuk.

Hag., or Hagg. = Haggai.

Heb. = Hebrew, or Epistle to the Hebrews.

Her. = Herodotus.

Hom. = Homer.

Hos. = Hosea.

ib., or *ibid.* = In the same place (Lat. *ibidem*).

i. e. = That is (Lat. *id est*).

Il. = Iliad.

in. = inch, or inches.

Inscr. = Inscription.

Is., or Isa. = Isaiah.

J = Judaic Writer; see Notes on Judges, p. 46, l. 23.

Jas. = James.

JE = The Prophetic Narrative of the Hexateuch, composed of J and E; see Notes on Judges, p. 46, ll. 26. 41; p. 53, l. 35.

Jer. = Jeremiah.

JHVH = the Hebrew name of the Supreme Being, erroneously written and pronounced *Jehovah*. The true pronunciation seems to have been *Yahway*; see Notes on the Psalms, p. 163, ll. 36 ff.

Jon. = Jonah.

Jos., or Josh. = Joshua.

K. = Kings.

l. or L. = Line.

ll. or LL. = Lines.

Lam. = Lamentations.

Lat. = Latin.

lb. = Pound (Lat. *libra*).

lbs. = Pounds.

l. c. = In the place before cited (Lat. *loco citato*).

Lev. = Leviticus.
lit., or Lit. = Literally.
LXX = Septuagint, the ancient Greek Version of OT, made in Egypt by Hellenistic Jews (3d–1st cent. B. C.).
M = margin. *Cf.* AV, RV.
Macc. = Maccabees.
Mal. = Malachi.
Matth. = Matthew.
Meg. = Megillah (the Heb. word for *scroll, volume*).
Mic. = Micah.
MS = Manuscript.
MSS = Manuscripts.
Mt. = Mount, or Mountain.
n. = Note.
nn. = Notes.
Nah. = Nahum.
NE = North-East.
Neh. = Nehemiah.
NNE = North-North-East.
no., or No. = Number.
nos., or Nos. = Numbers.
NT = New Testament.
Num. = The Book of Numbers.
NW = North-West.
Ob., or Obad. = Obadiah.
Od., or *Odyss.* = Odyssey.
op. cit. = In the work before cited (Lat. *opere citato*).
OT = Old Testament.
P = Priestly Writer; see Notes on Judges, p. 92, 41; *cf.* Notes on Leviticus, p. 56.
p., or P. = Page.
pp., or PP. = Pages.
Pesh. = Peshita, the earliest Syriac Version of the Old Testament.
Phil. = Philippians.
Prov. = Proverbs.
Ps. = Psalm.
Pss. = Psalms.
R = Redactor or editor.
R^{JE} = Redactor of JE; see Notes on Judges, p. 46, ll. 26.45.
Rev. = Revelation.
Rom. = Romans.
RV = Revised Version.
RV^{M} = Revised Version, margin.
S = South.
S., or Sam. = Samuel.
SE = South-East.
sec. = Second.
Sir. = Ecclesiasticus (The Wisdom of Jesus, the son of Sirach).
Sol. = Solomon.
SW = South-West.
Targ. = Targum, the Jewish translation or paraphrase of the Scriptures in the Western Aramaic dialect.
Thess. = Thessalonians.
Tim. = Timothy.
Tob. = Tobit.
v., or V. = Verse.
vv., or VV. = Verses.
viz. = Namely (Lat. *videlicet*).
vol., or Vol. = Volume.
vols., or Vols. = Volumes.
Vulg. = Vulgate, the ancient Latin Version of the Bible, made by St. Jerome about 400 A. D.
W = West.
WNW = West-North-West.
WSW = West-South-West.
Zech. = Zechariah.
Zeph. = Zephaniah.

Extracts from the Preface of the Authorized Version.

In conclusion, no words of ours can so befittingly, or so eloquently, set forth the motives which have guided us, or so amply justify our Translation, as the following extracts from the Preface to the Authorized Version of 1611; three hundred years have not veiled their truth, and they encourage us to-day in tones as commanding as when the pious translators first uttered them: —

"Things of this quality have ever been subject to the censures of illmeaning and discontented persons. For was there ever any thing projected, that savored any way of newness or renewing, but the same endured many a storm of gainsaying or opposition? In some Commonweals it was made a capital crime, once to motion the making of a new law for the abrogating of an old, though the same were most pernicious. As oft as we do any thing of note or consequence, we subject ourselves to every one's censure. So hard a thing is it to please all, even when we please God best, and do seek to approve ourselves to every one's

conscience. Whosoever attempteth any thing for the public (specially if it pertain to religion, and to the opening and clearing of the word of God) the same setteth himself upon a stage to be glouted upon by every evil eye; yea, he casteth himself headlong upon pikes, to be gored by every sharp tongue. For he that meddleth with men's religion in any part meddleth with their custom, nay, with their freehold; and though they find no content in that which they have, yet they cannot abide to hear of altering.

But now what piety without truth? What truth, what saving truth, without the word of God? What word of God, whereof we may be sure, without the Scripture? The Scriptures we are commanded to search, John 5, 39; Esa. 8, 20. The Scripture is not only an armor, but also a whole armory of weapons, both offensive and defensive; it is a fountain of most pure water springing up unto everlasting life. Happy is the man that delighteth in the Scripture, and thrice happy that meditateth in it day and night.[α]

But how shall men meditate in that which they cannot understand? How shall they understand that which is kept close in an unknown tongue? Translation it is that openeth the window, to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the curtain, that we may look into the most holy place; that removeth the cover of the well, that we may come by the water. Indeed without translation into the vulgar tongue, the unlearned are but like children at *Jacob's* well (which was deep)[β] without a bucket or something to draw with; or as that person mentioned by *Esay*,[γ] to whom when a sealed book was delivered with this motion: *Read this, I pray thee*, he was fain to make this answer: *I cannot, for it is sealed.*

The godly learned were not content to have the Scriptures in the language which themselves understood, but also for the behoof and edifying of the unlearned, which hungered and thirsted after righteousness,[δ] and had souls to be saved as well as they, they provided translations into the vulgar for their countrymen. So that to have the Scriptures in the mother tongue is not a quaint conceit lately taken up, but has been thought upon, and put in practice of old, even from the first times of the conversion of any nation; no doubt because it was esteemed most profitable to cause faith to grow in men's hearts the sooner, and to make them to be able to say with the words of the Psalm:[ε] *As we have heard, so we have seen.*

Many men's mouths have been open a good while (and yet are not stopped) with speeches about the translation so long in hand, and ask what may be the reason, what the necessity, of the employment. Hath the Church been deceived, say they, all this while? We hoped that we had been in the right way, that we had had the Oracles of God delivered unto us, and that though all the world had cause to be offended, and to complain, yet that we had none. Hath the nurse holden out the breast, and nothing but wind in it? Was their translation good before, Why do they now mend it? Was it not good, Why then was it obtruded to the people? We will answer them briefly with St. *Hierome*: *Do we condemn the ancient? In no case; but after the endeavors of them that were before us, we take the best pains we can in the house of God.* Blessed be they, and most honored be their name, that break the ice, and give the onset upon that which helpeth forward to the saving of souls!

Now what can be more available thereto, than to deliver God's book unto God's people in a tongue which they understand? Since of an hidden treasure, and of a fountain that is sealed, there is no profit. As St. *Augustine* saith:

[α] Psalm 1, 2. [β] John 4, 11. [γ] Isaiah 29, 11. 12. [δ] Matth. 5, 6. [ε] Psalm 48, 8.

A man had rather be with his dog than with a stranger (whose tongue is strange to him). If we, building upon their foundation that went before us, and being holpen by their labors, do endeavor to make that better which they left so good, no man, we are sure, hath cause to mislike us; they, we persuade ourselves, if they were alive, would thank us. How many books of profane learning have been gone over again and again, by the same translators, by others? Let us bless God from the ground of our heart for working this religious care to have the translations of the Bible maturely considered of and examined. We do not deny that the very meanest translation of the Bible in *English* containeth the word of God. But to whom ever was it imputed for a fault (by such as were wise) to go over that which he had done, and to amend it where he saw cause? If we will be sons of the truth, we must consider what it speaketh, and trample upon our own credit, yea, and upon other men's too, if either be any way an hindrance to it.

To that purpose there were many chosen, that were greater in other men's eyes than in their own, and that sought the truth rather than their own praise. And in what sort did these assemble? In the trust of their own knowledge, or of their sharpness of wit, or deepness of judgment, as it were in an arm of flesh? At no hand. They trusted in Him that hath the key of David, opening, and no man shutting.[a] In this confidence, and with this devotion, did they assemble together; not too many, lest one should trouble another; and yet many, lest many things haply might escape them. If you ask what they had before them, truly it was the *Hebrew* text of the Old Testament, the *Greek* of the New. These are the two golden pipes, or rather conduits, wherethrough the olive branches empty themselves into the gold.[β]

Matters of such weight and consequence are to be speeded with maturity; for in a business of moment a man feareth not the blame of convenient slackness. Neither did we think much to consult the translators or commentators, *Chaldee*, *Hebrew*, *Syrian*, *Greek*, or *Latin*; neither did we disdain to revise that which we had done, and to bring back to the anvil that which we had hammered; but having and using as great helps as were needful, and fearing no reproach for slowness, nor coveting praise for expedition, we have at length, through the good hand of the Lord upon us,[γ] brought the work to that pass that you see.

Some peradventure would have no variety of senses to be set in the margin, lest the authority of the Scriptures for deciding of controversies by that show of uncertainty should somewhat be shaken. But we hold their judgment not to be so sound in this point. There be many words in the Scriptures, which be never found there but once (having neither brother nor neighbor, as the *Hebrews* speak) so that we cannot be holpen by conference of places. Again, there be many rare names of certain birds, beasts, and precious stones, &c., concerning which the *Hebrews* themselves are so divided among themselves for judgment, that they may seem to have defined this or that, rather because they would say something, than because they were sure of that which they said. Now in such a case, doth not a margin do well to admonish the Reader to seek further, and not to conclude or dogmatize upon this or that peremptorily? For as it is a fault of incredulity, to doubt of those things that are evident; so to determine of such things as the Spirit of God hath left (even in the judgment of the judicious) questionable, can be no less than presumption. Diversity of signification and sense in the margin, where the text is not so clear, must needs do good; yea, is necessary, as we are persuaded.

[a] Rev. 3, 7. [β] Zech. 4, 12. [γ] Ezra 7, 9; Neh. 2, 8. 18.

Another thing we think good to admonish thee of, gentle Reader, that we have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done, because they observe, that some learned men somewhere have been as exact as they could that way. Truly, that we might not vary from the sense of that which we had translated before, if the word signified the same thing in both places (for there be some words that be not of the same sense every where) we were especially careful, and made a conscience, according to our duty. But that we should express the same notion in the same particular word; as for example, if we translate the *Hebrew* or *Greek* word once by *purpose*, never to call it *intent*; if one where *journeying*, never *traveling*; if one where *think*, never *suppose*; if one where *pain*, never *ache*; if one where *joy*, never *gladness*, &c., thus to mince the matter, we thought to savor more of curiosity than wisdom, and that rather it would breed scorn in the atheist, than bring profit to the godly reader. For is the kingdom of God become words or syllables? Why should we be in bondage to them, if we may be free? Use one precisely, when we may use another no less fit as commodiously?

A godly Father[a] in the primitive time reporteth that he was much abused for turning *cucurbita*[b] (to which reading the people had been used) into *hedera*.[c] Now if this happen in better times, and upon so small occasions, we might justly fear hard censure, if generally we should make verbal and unnecessary changings.

We might also be charged (by scoffers) with some unequal dealing towards a great number of good *English* words. If we should say, as it were, unto certain words: Stand up higher, have a place in the Bible always; and to others of like quality: Get you hence, be banished for ever; we might be taxed peradventure with St. *James's* words, namely, *To be partial in ourselves, and judges of evil thoughts.*[d]

Lastly, we have on the one side avoided the scrupulosity of the Puritanes, who leave the old Ecclesiastical words, and betake them to other, as when they put *washing* for *baptism*, and *congregation* instead of *Church*; as also on the other side we have shunned the obscurity of the Papists, in their *azymes, tunike, rational, holocausts, præpuce, pasche*, and a number of such like. We desire that the Scripture may speak like itself, as in the language of *Canaan*, that it may be understood even of the very vulgar.

Many other things we might give thee warning of, gentle Reader, if we had not exceeded the measure of a preface already. It remaineth that we commend thee to God, and to the Spirit of His grace, which is able to build further than we can ask or think. He removeth the scales from our eyes, the veil from our hearts, opening our wits that we may understand His word, enlarging our hearts, yea, correcting our affections, that we may love it above gold and silver, yea, that we may love it to the end. Ye are brought unto fountains of living water which ye digged not; do not cast earth into them, neither prefer broken pits before them. Others have labored, and you may enter into their labors. O receive not so great things in vain. Be not like swine to tread under foot so precious things, neither yet like dogs to tear and abuse holy things. If light be come into the world, love not darkness more than light; if food, if clothing be offered, go not naked, starve not yourselves. Remember the advice, *It is a grievous thing to neglect a great fair, and to seek to make markets afterwards.* Amen."

[a] St. Jerome (about 400 A. D.). [b] gourd (Jonah 4, 6). [c] ivy. [d] Jas. 2, 4.

Isaiah

1. Genuine Prophecies of Isaiah

PROPHECY 1.

First Collection of Isaiah's Prophecies

1. The Impending Day of the Lord.

(Soon after 740 B. C.)

2, 1 THE WORD that Isaiah ben-Amoz saw[1] concerning
Judah and Jerusalem.
* * * * * * * * * * * * [of JHVH!
5 O House of Jacob! come, let us walk in the light
6 Yea, Thou, ·JHVH·, hast renounced Thy people,[2] the
House of Jacob,
Because they are full of ‹diviners› from the East,[3] and
of soothsayers like the Philistines,[4]
And with foreigners they strike hands ·in agreement·.
7 Israel's land is become full of silver and gold — endless ·the sum
of· his treasures —
His land is become full of horses — endless ·the number of· his
8 His land is become full of idols, [chariots,[5]
To the work of his own hands ‹he bows down›, to that which his
own fingers have wrought;

2,9 ‹All› humankind is bowed down, and man is brought low; ‹and
Thou canst not forgive them›!
10 Go into ‹the clefts› of the rocks, and hide thyself in the dust,
At the terror of JHVH and the splendor of His majesty,
‹When He arises to strike awe throughout the earth›.

THE SAME SUBJECT AGAIN (FROM ANOTHER POEM).[6]

* * * * * * * * * * * * * * * * *
11 The ‹haughtiness› of humankind shall be ‹bowed down›,
And the loftiness of man ‹brought low›,
And in that day shall JHVH alone be exalted.
12 For a day[7] ‹of doom› has JHVH Sabaoth for all that is proud
And for all that is lifted up and ‹high›; [and lofty,
13 For all the cedars of Lebanon, the lofty,
And for all the oaks of Bashan, the uplifted,
14 For all the mountains, the lofty,
And for all the hills, the uplifted,
15 For every high tower,
And for every fenced wall,
16 For all ships of Tarshish,[8]
And for all stately ‹vessels›.[9]
17 The haughtiness of humankind shall be bowed down,
And the loftiness of man brought low,
And in that day shall JHVH alone be exalted.

CONTINUATION OF THE FIRST DESCRIPTION.

18 The idols
* * * * * * * * * * * * * * *
* * * * * * * * * * * * * * *
* * * * * * * * * * * * * * * [ground,
19 And men shall go into caverns of rocks, and into holes of the
At the terror of JHVH, and the splendor of His majesty,
When He arises to strike awe throughout the earth."

2,20 "To ‹the moles› and to the bats, in that day, shall men cast their idols of
21 silver and gold, which they made to bow down to, that they may go into the clefts of the rocks, and into the rents of the cliffs, at the terror of JHVH and the splendor of His majesty, when He arises to strike awe throughout the
22 earth. Oh, cease trusting in man, in whose nostrils is a breath! for at what is he to be valued!

2. Fall of Judah.

Its cause indicated (735 B. C.)[10]

3,1 FOR behold, the Lord JHVH Sabaoth removes from Jerusalem
2 and from Judah every stay and support:[a] the knight and the
warrior, the judge and the prophet, the diviner and the elder, the
3 captain of fifty and the man of eminence, the counselor, the magi-
4 cian and the expert in charms. I will make youths their princes,
5 and insulting boys shall rule over them; yea, the people shall
tyrannize one over another, man over man, and neighbor over
neighbor; they shall be insolent, the boy to the aged, the mean to
6 the honorable. When one man takes hold of another in his
father's house, ‹saying›: Thou hast ‹still› an upper garment, be
7 thou our chieftain, be thine this heap of ruins! in that day, he
shall cry aloud: I will not be ‹your› physician; in my house is
neither bread nor upper garment; ye shall not make me chieftain.

8 For Jerusalem comes to ruin, and Judah falls,
Because their tongue and their deeds are against JHVH
To defy His glorious eyes.
9 Their observance of persons witnesses against them,[11]
And their sin they publish[a] without disguise;
Woe unto them! for they have wrought their own misfortunes.[γ]
12 My people — a boy is their governor, and over them rule
women.[12]
My people! thy guides lead thee astray, and[δ] thy paths they
have brought to confusion.
13 JHVH comes forward to plead; He stands to judge ‹His people›;
14 JHVH enters into judgment with the elders of His people and
with the princes thereof, ‹saying›:
And ye, ye, ‹like cattle›, have devoured the vineyard; the spoil
of the destitute is in your houses.
15 What mean ye by crushing my people, and by grinding the face
Thus says the Lord JHVH Sabaoth. [of the destitute?

3,1 [a]all stay of bread and all support of water — 9 [a]like Sodom

*

10 [γ]‹Happy› is the righteous, it is well ‹with him›; the fruit of his deeds he shall
11 eat. Woe unto the wicked! he fares ill; the work of his hands shall be done
to him.

*

12 [δ]the way

3. Punishment of the Proud Ladies of Jerusalem.

(735 B. C.)

3, 16 AND JHVH said:[13]
Because Zion's daughters are haughty,
And walk with neck thrown back and leering eyes, [ankles,
Tripping along as they go, and making a chime with their
17 With scabs will the Lord encrust the crowns of their heads,
JHVH will expose their ‹shames›;*
24 Instead of perfume there shall be rottenness, and instead of a girdle a rope,
Instead of artful curls, baldness, and instead of a flowing mantle, girding of sackcloth.*
4, 1 In that day seven women will seize upon one man, saying: Our own bread will we eat, and with our own garments will we be clad; only let us be called by thy name, take thou away our disgrace.[14]

4. Messianic Appendix.[15]

(Post-Exilic)

2 IN that day, to those of Israel who have escaped, will the ‹self-› springing plants of JHVH[16] be grace and glory, and the fruit of
3 the land pride and adornment.[16] Then will he who is left in Zion, and remains in Jerusalem, be called holy,[17] ‹yea› every one who is
4 registered ‹and appointed› for life[18] in Jerusalem, when the Lord has washed off the filth of Zion's daughters, and cleansed the guilty blood-stains of Jerusalem from the midst thereof[19] by a breath of
5 judgment and a breath of extirpation.[20] ‹He will come, and there will be› over the whole place of Mount Zion and over Zion's assemblies a cloud by day, and smoke with the brightness of a
6 flaming fire by night;[21 y] and ‹He will show Himself› as a shade[z] from the heat, and as a refuge and as a shelter from storm and from rain.

3, 18 *In that day JHVH will put away the finery of the anklets, and the little suns
19.20 and moons; the ear-drops, the arm-chains, and the long veils; the diadems,
21 the step-chains, the girdles, the perfume-boxes, and the amulets; the signet-
22 rings and the nose-rings; the rich dresses, the mantles, the shawls, and the
23 purses; the mirrors, the linen vests, the turbans, and the large veils.

*

24.25 *A brand instead of beauty.—Thy burghers will fall by the sword, and thy
26 warriors in battle. And her gates will sigh and lament, and being emptied she will sit on the ground.

*

4, 5 ʸ for over every glorious thing will be a canopy 6 ᶻ by day

PROPHECY 2.

Parable of the Vineyard.[1]

(About 735 B. C.)

5,1 A SONG will I sing of my friend,
A ‹love›-song touching his vineyard.

A vineyard belongs to my friend,
On a hill that is fruitful and sunny;
2 He digged it, and cleared it of stones,
And planted there vines that are choice;
A tower he built in the midst,
And hewed also therein a wine-vat;
And he looked to find grapes that are good,
Alas! it bore grapes that are wild.

3 Ye, in Jerusalem dwelling,
And ye, who are freemen of Judah,
Judge ye, I pray, between me
And my ·cherished· vineyard.
4 What could have been done for my vineyard
That I had not done?
When I looked to find grapes that are good,
Why bore it grapes that are wild?

5 And now let me give you to know
What I purpose to do to my vineyard:
·I will· take away its hedge,
That it be eaten up,
·I will· break through its walls,
That it be trodden down;
6 Yea, I will make it a waste,
Neither pruned nor weeded;

It shall shoot up in thorns and briars,
And the clouds will I enjoin that they rain not upon it.
7 For the vineyard of JHVH Sabaoth is the House of Israel,
And the men of Judah His cherished plantation;
And He looked for justice, but behold! ›bloodshed‹,
For righteousness, but behold! an outcry.

PROPHECY 3.

Sixfold Denunciation.[1]

(About 735 B. C.)

5,8 WOE unto those who join house to house, who add field to
field, till there is no more room,
And ye are settled alone in the midst of the land![2]
9 ‹Therefore thus› has JHVH Sabaoth ‹revealed Himself› in mine ears:
Surely ·your· many houses shall become a desolation, ·your· great
and fair ·places· without inhabitant;
10 For ten acres of vineyard shall yield ·but· one bath, and the seed
of a homer ·but· an ephah.[3]

11 Woe unto those who rise at dawn to addict themselves to mead,[4]
Who tarry late in the evening, inflamed with wine; [banquets,[5]
12 And lute and harp, timbrel and flute, and wine are at their
But they regard not JHVH's work, and they see not the operation
13 Therefore my people go into exile unawares, [of His hands.
And their honored ones are ‹sapless from› hunger, and their noisy
throng parched with thirst.
14 Therefore Sheol gapes ravenously, and opens the mouth to its
widest;
And the splendor of Zion, and her busy throng, and all who are
joyous within her, plunge ·headlong· into it,[a]
17 And lambs graze . . . , and the fatlings[β] feed amid ruins.

18 Woe unto those who draw guilt ·on themselves· with cords of
And punishment as with traces of a wain; [ungodliness,
19 Who say: Let His work hasten, let it speed, that we may see it,
Let the purpose of Israel's Holy One draw nigh and come, that
we may perceive it![6]

20 Woe unto those who call evil good, and good evil,
Who put darkness for light, and light for darkness,
Who put bitter for sweet, and sweet for bitter![7]

5,15 [a]So ·all· humankind is bowed down, and man is brought low, and the eyes
16 of the high ones are brought low; but JHVH Sabaoth is ·seen to be· high
through judgment, and the holy God shows Himself holy through right-
eousness.

17 [β]‹kids›

5,21 Woe unto those who are wise in their own eyes, and keen-witted
* * * * * * * * * * * * [in their own conceit!
[in spicing mead,
22 Woe unto those who are mighty — in drinking wine, and valiant —
23 Who, for a bribe, declare the wicked righteous, and strip the
righteous of his righteousness![8]
* * * * * * * * * * * * * * * * [a flame,
24 Therefore, as fire's tongue devours stubble, and as hay shrivels in
Their root shall become rottenness, and their blossom go up like
dust,
Because they have despised the instruction of JHVH Sabaoth, and
spurned the word of Israel's Holy One.
25 Therefore against His people the wrath of JHVH is[9] kindled, and
against them He stretches His hand. He smites them until the
mountains tremble, and their carcasses rot in the streets. For all
this His anger is not turned away, and His hand is still outstretched.

PROPHECY 4.

Successive Stages of the Judgment upon all Israel.[1]

(735 B. C.)

9,8 A WORD has the Lord sent into Jacob,
And it shall light down on Israel,
9 That all the people may feel it,
›Yea‹, Ephraim and the men of Samaria,
‹Who have stiffened their neck› in pride
And in stoutness of heart, saying:
10 Bricks have fallen down, but with hewn stone will we build up,
Sycomores have been felled, but cedars shall fill their place.[2]
11 Hence against them JHVH stirred up ‹their foe›,[a]
And their enemies He spurred on,
12 Syria on the East, the Philistines on the West,[3]
And they devoured Israel greedily.
For all this His anger turned not away,
And still was His hand outstretched.

9,11 [a] Rezin

9,13 But to Him who smote them the people turned not,
And JHVH[a] they did not regard.
14 So from Israel JHVH cut off head and tail,
Palm-branch and rush in one day;[4]
15 The elder and the man of eminence, he is the head,
And the prophet who gives false oracles, he is the tail.
16 So the guides of this people proved misleading,
And those who were guided ⁺by them⁺ were distraught.
17 Therefore the Lord ‹spares› not their young warriors,
And on orphans and widows He has no compassion,
Because every one is impious and an evil-doer,
And every mouth speaks folly.
For all this His anger turned not away,
And still was His hand outstretched.

18 For unrighteousness burns like a fire,
Consuming thorns and briars;
It kindles the thickets of the forest,
Upward they ‹whirl› in columns of smoke.[5]
19[a] By the fury of JHVH[a] the land was ‹burned up›,
And the people became food for the flames. [famished,
20[a] They carved off slices on the right, and ⁺still⁺ they were
They devoured on the left, and ⁺still⁺ were unsatisfied;[6]
19[b] None had pity on his fellow,
20[b] Every one devoured his ‹neighbor's› flesh:
21 Manasseh ⁺devoured⁺ Ephraim, and Ephraim Manasseh,
⁺But⁺ both together were against Judah.[7]
For all this His anger turned not away,
And still was His hand outstretched.

10,1 Woe unto those who set up unjust decrees,[8]
And the scribes who busily write oppression
2 To turn aside the helpless from judgment,
And to despoil the wretched of my people of their rights
That widows may be their prey,
And that orphans may be their plunder!
3 What, then, will ye do in the day of visitation
And of crashing storm which comes from afar?
To whom for aid will ye flee,
And where will ye leave your wealth?

9,13.19 [a] Sabaoth

10,4 ‹Beltis has sunk down, Osiris is broken›,[9]
And under the slain they fall.
For all this His anger is not turned away,
And His hand is still outstretched.

5,26 So He will raise a signal[10] to a distant ‹nation›,
And hiss[11] to them to come from the end of the earth;
And lo! speedily, swiftly they come.
27 None there is weary, and among them none stumbles,[a]
The zone of their loins is not loosened, of their sandals there tears not a thong,
28 Their arrows are sharpened, and their bows are all bent,
The hoofs of their horses are counted as flint, and as a whirlwind their wheels;
29 Their roaring is like that of the lion, yea, like young lions they roar,
And growl, and seize the prey, and carry it off safe, and none rescues ·it·.

30 And there shall be over them, in that day,[12] a booming, like the booming of the sea, and if one look to the earth, behold, darkness full of distress. * * * * *
* * * *

PROPHECY 5.

Second Prophetic Collection

1. Isaiah's Account of the Vision of his Consecration.[1]

(About 734 B.C.)

6,1 IN the year that King Uzziah died, I saw the Lord sitting upon a high and uplifted throne; the train of His ·robe·
2 filled the Temple. Seraphim stood erect before Him;[2] each one

5,27 [a] they neither slumber nor sleep

had six wings: one pair covered the face, another the loins,[19] and
the third served for flight. And again and again they cried to
one another, saying:

Holy, holy, holy, is JHVH Sabaoth,
The whole earth is full of His glory.

And the foundations of the thresholds shook at the sound of their
voices, and the Temple was filled with smoke.[3] And I said: Woe
is me! I am undone! I am a man of unclean lips![4] I dwell
amid a people of unclean lips! mine eyes have seen The King,
JHVH Sabaoth! Then flew to me one of the Seraphim, with a hot
stone in his hand, that he had taken with tongs from off the
altar;[5] and with it he touched my mouth, and said: Lo! this has
touched thy lips; thy iniquity is gone, and thy sin forgiven. And
I heard the voice of JHVH, saying: Whom shall I send? and who
will go for us?[6] And I said: Here am I; send me. And He
said: Go, and say to this people:

Hear on, but understand not! See on, but perceive not!
Make fat this people's heart, make dull their ears, and besmear
their eyes,
Lest they see with their eyes, and hear with their ears, and their
heart understand, and their health be restored.

And I said: How long, O Lord? And He said:

Until cities be waste without inhabitants, and houses without
men, and the land ‹be left› a desolation,
And JHVH have sent the men far away, and in the heart of the
land the deserted regions be wide.
And should there be still a tenth in it, this must, in turn, be
consumed,
Like the terebinth and the oak, whereof a stock after felling
The stock thereof is holy seed. [remains.[7]

2. Invasion of Rezin, and the Sign of Immanuel.[8]

(734 B. C.; edited late)

AND it came to pass in the days of Ahaz ben-Jotham ben-
Uzziah, king of Judah, that Rezin, king of Syria, with
Pekah ben-Remaliah, king of Israel, went up to Jerusalem to assault
it, but he was not able to take it.[9] And it was reported to the
House of David that Syria had settled down[10] upon Ephraim. And

7 ‹Ahaz'› heart and the heart of his people shook as the trees of
3 the forest shake before the wind. And JHVH said to Isaiah:
Go forth now to meet Ahaz, thou and thy son Shear-jashub, at
the end of the conduit of the upper pool, on the highway by the
4 fuller's field,[11] and say to him: Be wary, and keep thyself calm; 5
fear not, neither be faint-hearted because of these two fag-ends of
smoking firebrands, however fierce be the wrath of Rezin and
5 Syria, and of ben-Remaliah. Because Syria has purposed evil
6 against thee, ‹with› Ephraim and ben-Remaliah, saying: Let us
go up against Judah, and ‹distress› it, and win it for ourselves, 10
7 and appoint ben-Tabel[12] to be king therein. Thus says the Lord
8 JHVH: It shall not stand, neither shall it come to pass. For the
head of Syria is Damascus, and the head of Damascus is Rezin,[a]
9 and the head of Ephraim is Samaria, and the head of Samaria is
ben-Remaliah * * * * . If ye hold not fast, verily ye shall 15
not stand fast.[13]

10.11 And JHVH spoke further to Ahaz, saying: Ask thee a sign
of JHVH, thy God; choose it ‹either› ‹from Sheol› below, or from
12 the height above.[14] But Ahaz said: I will not ask, neither will
13 I put JHVH to the test. Then ‹Isaiah› said: Hear now, O House 20
of David; is it not enough for you to weary men, but ye must
14 weary my God also? Therefore the Lord Himself will give you
a sign:[15] Behold, a young woman will conceive, and bear a son,
16 and will call his name Immanuel;[β] because before the boy knows
how to refuse the evil, and choose the good,[16] the land, of whose 25
two kings thou art sore afraid, will be unpeopled.[γ]

3. Fragments on the Havoc wrought by the Assyrians.

(Date uncertain; partly recast by a late editor)

18 AND in that day will JHVH hiss to the flies,[δ] and to the
19 bees,[18ε] and they will all come, and settle in the ravines 30

7,8b [a] and within sixty-five years shall Ephraim be broken, that it shall be no longer a people

*

15 [β] soured milk and honey will be his food when he knows how to refuse the evil, and choose the good

*

17 [γ] JHVH will bring upon thee, and upon thy people, and upon thy father's house, days such as have not been since the day of Ephraim's departing from Judah, ‹*i. e.*› the king of Assyria.[17]

*

18 [δ] at the end of the streams of Egypt [ε] in the land of Assyria

between the steep heights, and in the clefts of the rocks, and on
all thorn-hedges, and on all pastures. In that day will the Lord
shave with the razor that is hired beyond The River[α] the head,
and the hidden hair,[19] and the beard also will it take away[20]
* * * * * And it will come to pass in that day[21] that
a man will keep a young cow and two sheep, and it will come
to pass that, because of the abundance of milk, a man will
live on soured milk; soured milk and honey will be the food of
every one who is left in the land * * * * * * * * *
And it will come to pass in that day that wherever there used
to be a thousand vines at a thousand pieces of silver,[22] that place
will be all thorns and briars. With arrows and with bow will men
come thither, for all the land will become thorns and briars. And
as for all the mountains that used to be hoed, men will keep aloof
from them for fear of thorns and briars; and it will be a place
whereto cattle may be sent, and where sheep may trample.

4. Ruin of Syria and Ephraim.

(734 B. C.)

8,1 AND JHVH said to me: Take thee a large tablet,[23] and inscribe
upon it in plain characters:[24] SWIFT · SPOIL · SPEEDY · PREY;
2 and ‹take› for me as credible witnesses Uriah, the priest,[25] and
3 Zechariah ben-Jeberechiah. And I approached the prophetess, and
she conceived, and bore a son. And JHVH said to me: Call his
4 name Maher-shalal-hash-baz;[26] for before the boy knows how to
cry "My father" and "My mother" they will carry off the riches
of Damascus and the spoil of Samaria before the king of Assyria.[27]

5. Assyrian Invasion; the Lord's Warning to Isaiah.

(734–723 B. C.)

5 AND JHVH spoke yet further to me, saying:
6 Forasmuch as this people have rejected the waters of Shiloah
And despond[β] * * * * * * [which flow softly,[28]
7 Therefore behold, upon them, the Lord brings up the waters of
The River, the mighty and great,[γ]

7,20 [α] with the king of Assyria

8,6b [β] because of Rezin and ben-Remaliah

7 [γ] the king of Assyria and all his glory



Isaiah *To face p. 12*

POOL OF SILOAM

(See p. 143, l. 23; p. 212, No. 1)

8 And it shall rise above all its channels, and overflow all its banks,
8 And shall sweep onward into Judah, shall flow over it, and
pass over it, reaching even to the neck.
* * * * * * * * * * * * * * * * *
* * * * * * * * * * * * * * [th‹e› land.[29]
And ·JHVH'S· outspread wings shall cover the full breadth of
‹For› With us is God.[30] [of the earth!
9 ‹Know›, ye peoples, and . . . ; and give ear, all ye far lands
Gird yourselves, yet ye shall be terror-stricken; gird yourselves,
yet ye shall be terror-stricken!
10 Devise a plan, but it shall come to nought; decree a resolve,
For With us is God.[30] [but it shall not stand;

11 For thus JHVH said to me, mastering me with ·His·[31] hand, warning me not to follow the custom of this people:

12 Call ye not conspiracy all that this people calls conspiracy,[32]
And that which they fear, fear not ye, neither count it worthy
13 JHVH Sabaoth, Him count ye holy, [of dread.
Let Him be your fear, and let Him be your dread.
14 He shall be[a] a stone to strike against,[33]
A rock of stumbling to both Houses of Israel,
A trap and a snare to the inhabitants of Jerusalem.
15 Many shall stumble thereover, and shall fall and be broken,
and be snared and be taken.

6. Epilogue to Recent Prophetic Revelations.

(‹701› B.C.)

16 ·I WILL· bind up the admonition, ·and· seal the instruction
17 among my disciples;[34] and I will wait for JHVH, who hides
His face from the House of Jacob, and in Him will I hope.
18 Behold, I and the children whom JHVH has given me[35] are signs
and symbols ·of what shall be· in Israel from JHVH Sabaoth who
dwells in Zion.

8,14 [a] a sanctuary, and

7. Fragment on the Despair of the People of Judah.

(734 B. C.; edited late)

8,19 AND when they say to you: Consult the ghosts and the familiar spirits that cheep and that moan,[36] ‹give this answer›: Should not a people ‹rather› consult its God? on behalf of the living
20 ‹should men consult› the dead? To the instruction and to the admonition![37] Surely they will speak according to this word.

* * * * ‹he› for whom there is no daybreak.[38]
21 And he will pass through it,[39] hard-pressed and famishing,
And it will be that, when he is famished, he will be enraged,
And will curse his king and his God,[40] and turn his gaze
22 * * * * , and ‹then› to earth will he look, [upward,
But behold, distress and gloom, a dark veil of anguish,
And thick darkness

8. The Ideal King.

(Probably post-Exilic)

9,1 *IN the former time He brought into contempt the land of Zebulun and the land of Naphtali, but in the latter ‹time› He confers honor on the road to the Sea, the other side of the Jordan, the district of the nations.[41]

2 The people who walked in darkness behold a great light;
Those who dwell in the land of deepest gloom, upon them a light brightly shines.
3 Thou multipliest ‹exultation›, thou increasest joy;
They joy before thee as men joy in harvest, ‹and› as men exult when they divide spoil.
4 For ‹Israel's› burdensome yoke, and the ‹crossbar› laid on his shoulder,
The rod of his taskmaster, thou hast broken as in Midian's day ‹of battle›.[43]
5 For every boot of the warrior whose tread resounds, and ‹every› war-cloak drenched with blood,
Will be burned up, ‹will be› the prey of the flames.
6 For to us a child is born, to us a son is given,
And dominion rests on his shoulder, ...

9,1a *For is there not a dark veil to ‹the land› which has anguish?[42]



Isaiah *To face p. 14*

DAMASCUS

(See p. 145, l. 30; p. 212, No. 2)

9 And his name will be Counselor of Wonders,
Mighty Divinity, Father of Spoil, Prince of Peace;[44]
7 ‹Increased will be› dominion, and to peace will there be no end
Upon the throne of David, and throughout his kingdom,
To establish and to support it by justice and by righteousness
From henceforth and for ever. The zeal of JHVH[a] will perform this.

PROPHECY 6.

Fate of Three Kingdoms

1. Downfall of Syria and Israel.[1]

(Before 734 B. C.; edited late)

Oracle on Damascus.

17,1 LO! ‹the day is at hand when› Damascus ceases to be a city,
2 and becomes a ruin. Forsaken shall be the cities ‹thereof› ‹for ever›, given up to flocks, which shall lie down there, none
3 making them afraid. Ephraim shall lose her fortresses, and Damascus her sovereignty; and the remnant of Aram — like the glory of the Israelites[2] shall they be, says JHVH Sabaoth.

4 In that day shall the glory of Jacob[2] grow dim,
And the fatness of his flesh become lean.
5 It shall be as when a harvestman gathers standing wheat,
And his arms reap the ears; [Rephaim;[3]
Yea, it shall be as when he gathers ears in the Vale of
6 And gleanings thereof shall be left, as at the beating of an
Two or three berries on the uppermost branch, [olive-tree,
Four or five on ‹the boughs of the fruit-tree›,
Says JHVH Sabaoth.[β]

9,7 [a] Sabaoth

17,6 [β] the God of Israel

17,7 In that day shall mortality look to its Maker,
And its eyes have regard to Israel's Holy One;
8 It shall not look to the work of its hands,[α]
And what its ‹own› fingers have made it shall not regard.[4 β]

9 In that day shall ‹thy cities be deserted›
Like the deserted places of the ‹Hivites and Amorites›,[5 γ]
10 Because thou hast forgotten the God of thy safety,
And the Rock that is thy bulwark thou hast not remembered.
Therefore, though thou plantest ‹little gardens with› shoots for Adonis,
And stockest them with scions ‹dedicated› to a foreign ‹god›,[6]
11 ‹Even› though as soon as thou plantest them, thou fencest them in,
And early bringest thy shoots to blossom,
‹Therefore› the harvest shall ‹vanish› in a day of sickness and ‹desperate pain›.

2. Preservation of Judah.[7]

(723 B.C.)

12 WOE! the tumult of many peoples,
Like the tumult of the seas is their tumultuousness!
And the uproar of ‹[mighty]› nations,
Like the roaring of [] waters is their roar![δ]
13 * * * * but when He rebukes them, they flee afar off,
And are driven like chaff of mountain ‹threshing floors› before the wind,
And like whirling dust before the tempest.
14 At eventide, behold terror!
Before morning, they are gone!
Be this the portion of our despoilers
And the lot of our plunderers!

17,8 [α] the altars [β] and the Asherahs, and the sun-pillars

9 [γ] which they deserted ‹fleeing› before the Israelites; it will be a desolation

12 [δ] the nations, like the roaring of many waters is their roar



Isaiah *To face p. 16*

"OAK OF ABRAHAM" NEAR HEBRON

(See p. 147, l. 19; p. 212, No. 3)

PROPHECY 7.

Fall of Samaria.

A fragment.[1] (Before 722 B.C.; edited late)

28,1 WOE! the proud coronet of the drunkards of Ephraim
And the fading flower of her beauteous adornment,
Which crown the rich valley of those who with wine are down-smitten![2]
2 Behold, JHVH has ‹in readiness› one who is strong and unflinching,
Like a storm of hail, a destroying tempest;
Like a storm of mighty, overflowing waters,
He casts down to the earth with violence.
3 With feet shall they be trampled upon—
The proud crown of the drunkards of Ephraim,
4 And the fading flower of her beauteous adornment,
Which crown the rich valley;
And it will be like an early fig before the fruit-season,
Which as soon as a man sees in his hand, he swallows.

5 In that day will JHVH Sabaoth be a coronet of beauty
And a diadem of adornment to the remnant of His people,
6 And a spirit of judgment to him who sits on the judgment-seat,
And of might ‹to› those who beat back assailants from the gates.[3]

PROPHECY 8.

Against Tree-Worship.

A fragment.[1] (At any rate before 722 B.C.)

* * * * * * * * * * * [ye have had pleasure,
1,29 For ‹ye› will be ashamed because of the terebinths[2] wherein
And will blush for the gardens which ye have chosen;
30 For ye will be like a terebinth whose leaves are withered,
And like a garden that has no water;
31 The strong man will become tow, and his work[3] a spark,
And they will both burn together, and none will quench them.

Messianic Appendix.[4]

(Post-Exilic)

2,2 AND in the latter days the mountain of JHVH's house will be established as the highest of the mountains, and will be
3 exalted above the hills,[5] and all nations will stream to it;[6] and many peoples will set forth, and say:

Come let us go up to the mountain of JHVH,
To the house of the God of Jacob,
That He may instruct us out of His precepts,[7]
And that we may walk in His paths;
For from Zion goes forth instruction,
And the word of JHVH from Jerusalem.
4 Then will He judge between the nations,
And give decision to many peoples;
And they will beat their swords into mattocks,
And their spears into pruning-knives;[8]
Nation will not lift up sword against nation,
Neither will they learn war any more.[9]

* * * * * * * * * * * *

PROPHECY 9.

Fall of Tyre.[1]

(If partly Isaiah's, about 725 B.C. Edited late)

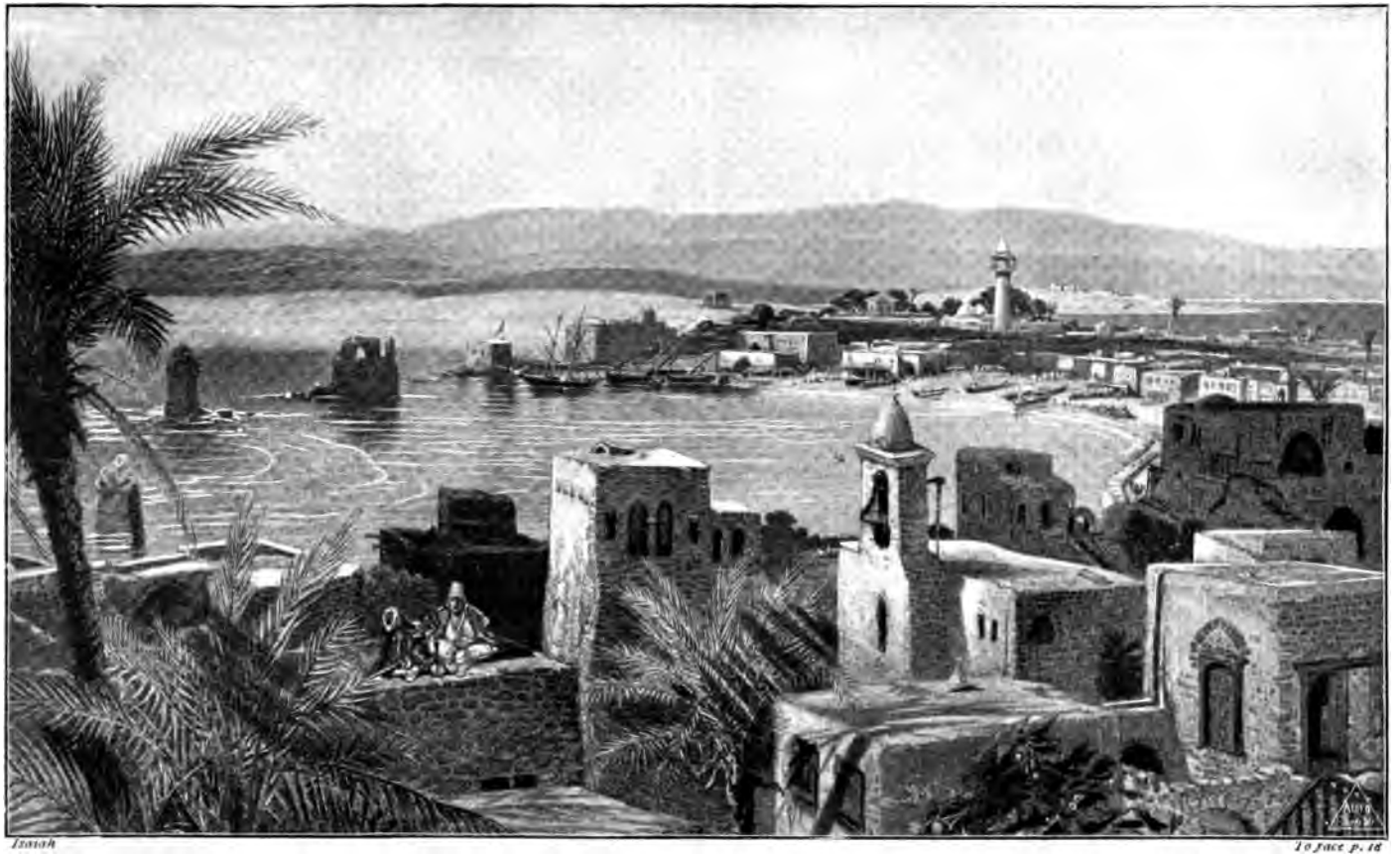
Oracle on Tyre.

23,1 **WAIL, ye ships of Tarshish, for ‹your fortress› has been destroyed![a]**

* * * * * * * * * * * * * * * * [Phœnicia,

2 **‹Extinct are› the inhabitants of the coast, the merchants of**
Who traversed the sea, ‹whose messengers› were on many waters,
3 **‹Whose› harvest was the wheat of Shihor,[β] and ‹whose› revenue**
‹› was the traffic of nations.

23,1b [a] from the land of Chittim it has become known to them 5 [β] the Nile



Isaiah *To face p. 18*

TYRE

(See p. 148, l. 32; p. 212, No. 4)

23,4 Be ashamed, Phœnicia, for the sea[a] says: I have not travailed nor brought forth,
I have not reared youths, ‹nor› brought up virgins.[#]

6 Pass ye over to Tarshish;[2] wail, ye inhabitants of the coast!
7 Fares it thus with ‹Tyre› your joyous one, whose origin is of ancient days?
Whose feet were wont to carry her afar off to sojourn?[3]
8 Who has purposed this against Tyre, that ‹crowned› ‹queen›,[4]
Whose merchants were princes, ‹› the most honored of the earth?
9 JHVH Sabaoth has purposed it, to profane ‹all› majesty []
To bring into contempt ‹[all splendor]›, ‹yea›, all the most honored of the earth.

10 Pass through thy land, like the Nile; O people of Tarshish, there are no more[5] . . .
11 His hand He stretched out over the sea, He made kingdoms tremble;
JHVH Sabaoth gave charge to destroy the fortresses of Canaan.[6]
12 'Exult no more, thou violated virgin, Phœnicia, [rest.[7]
Arise, pass over to Chittim, ‹but› there, too, thou shalt have no
13 Behold the land of Chaldea;[3 6] ‹they have› appointed ‹Tyre› for desert-beasts;
They have set up ‹their› siege-towers; they have razed the
‹They have› made it a ruin. [palaces thereof;
14 Wail, ye ships of Tarshish, your fortress is destroyed.

Post-Exilic Appendix.

15 IN that day Tyre will pass into oblivion for seventy years, during the reign of one line of kings;[9] at the end of seventy years Tyre will fare like the Harlot in the song:

16 Take thy lute, and go about the city,
Harlot, forgotten ‹now by men›!
Play thou with skill, sing many a ditty,
To win remembrance ‹then›.

23,4 [a] the fortress of the sea

[#]

5 [#] When the Egyptians receive the tidings, they will be sore pained at the tidings concerning Tyre. 12 [2] He said

[#]

13 [6] this is the people; it was not Assyria ‹which› destroyed Tyre

23, 17 For at the end of seventy years JHVH will take notice of Tyre,
so that she will return to her hire, and play the harlot with all
18 kingdoms of the world on the face of the earth. But her gains
and her hire will be dedicated to JHVH; they will not be stored
up nor hoarded, but to those who dwell in the presence of JHVH
will her gains belong, to provide abundant food and stately apparel.

PROPHECY 10.

Fate of the Philistines.

(720 B. C.)

14, 28 IN the year king Ahaz died came this ‹word›:[1]

29 Rejoice not in all thy borders, Philistia,[2]
That the rod which smote thee is broken!
For out of the serpent's root will issue a basilisk,
And a flying dragon will be its fruit.[3]

30 The poor will feed ‹on my meadows›,
And the needy will lie down securely;
But thy ‹seed› will I kill with famine,
And thy remnant will ‹I› slay.

31 Howl, O gate! Cry, O city!
Faint in all thy borders, Philistia!
For out of the North comes the smoke ‹of the foe›,
And no straggler is found in his levies.

32 And what will ‹the king of my people› answer
‹If› messengers of a nation ‹should speak to him›?
That JHVH has founded Zion,
And there the afflicted of His people find refuge.

PROPHECY II.

Against Assyria.[1]

(Fragments of more than one date, combined and edited late)

1. The Plan of Assyria and the Plan of the Lord contrasted.

(711 B.C.)

10,5 WOE! Assur, the rod of mine anger
And the staff[α] of mine indignation!
6 Against an impious nation am I wont to send him,[2]
And against the people of my wrath to give him a charge,
To take spoil, and to seize booty,
And to trample them like mire in the streets.
7 But he — not so does he plan,
And his mind, not so does it reckon;
For extirpation is in his mind,
And to cut off nations not a few.
8 For he says:
Are not my captains, all of them, kings?
9 Has not Calno fared like Carchemish?
And Hamath like Arpad?[3]
Or Samaria like Damascus?

10 As my hand has seized upon ‹those› kingdoms, — though their
11 images did outnumber those of Jerusalem[β] — can I not, as I have
done to Samaria and her idols, do likewise to Jerusalem and her
12 images?[4] Moreover, when the Lord shall have finished all His
work on Mount Zion and in Jerusalem, ‹He› will punish the fruit
of the stoutness of heart of the king of Assyria, and the vainglory
13 of the uplifting of his eyes. For he has said:

By the strength of my hand have I done it,
And by my wisdom, for I have discernment;
And I ‹removed› the bounds of the peoples,
And their treasures I plundered,
And ‹brought› down * * * *
* * * * * those who were enthroned;

10,5 [α] which is in their hand ‹is my indignation›

10 [β] and Samaria

10, 14 And on the riches of the peoples
My hand has seized as on a nest;
As unguarded eggs are carried away,
Have I carried off all the earth;
There was none that fluttered the wing,
Or opened the beak, and chirped.
15 Is the ax to vaunt itself over him who hews therewith?
Or is the saw to brag over him who saws therewith?
As if a rod should sway him who carries it!
As if a staff should lift up him who is not — wood![5]

14, 24 Sworn has JHVH Sabaoth:
Surely, as I have planned, so shall it be,
And as I have purposed, it shall stand,
25 To break in pieces Assur in my land,
And to tread him under foot upon my mountains.*

26 This is the purpose formed against the whole earth,
This is the hand stretched out over all nations.
27 JHVH Sabaoth has purposed, who can thwart Him?
His is the outstretched hand, who can turn it back?

2. Judgment upon Assyria, and its Consequences for Judah.

First Description, followed by a Promise.[6] (Mostly late)

10, 16 THEREFORE will the Lord JHVH Sabaoth strike Assur's fat with a wasting disease,
And under his glory a burning will burn like the burning of fire;
17 The Light of Israel will be the fire, and his Holy One the flame,
Which kindles and devours his briars and thorns in a day;
18 The glory of his forest and of his fruitful gardens, both soul and body, will *the Lord* consume,
And he will be like a sick man who pines away;
19 Yea, the remnant of his forest-trees will be so small that a child might write it down.

14, 25b *and his yoke *shall be removed from them, and his burden be removed from their neck

10,20 And in that day will the remnant of Israel, ‹all› those of the
House of Jacob who have escaped, lean no more on him who
21 smote them, but lean in faithfulness on JHVH, Israel's Holy One.
22 The remnant will turn, the remnant of Jacob, to the Mighty God.
For though thy people, O Israel, were as the sand of the sea, a
‹mere› remnant thereof would turn; destruction is strictly decreed,
23 bringing in justice like a flood. For a strict decree of destruction
will the Lord, JHVH Sabaoth, execute upon all the earth.[7]

3. Same Subject.

Second Description, preceded by a Promise.[8] (722 B. C.; edited late)

24 THEREFORE thus says the Lord JHVH Sabaoth: Fear not,
my people who dwell in Zion, because of Assur, who
smites you with the rod, and lifts up his staff upon you like
25 Egypt ‹of old›. For yet a very little while, and ‹my› fury has
26 an end, and mine anger ‹turns itself› to his destruction. JHVH
Sabaoth will brandish over him a scourge, as at the smiting of
Midian at the rock of Oreb; and His rod over the sea — He will
27 lift it up as against Egypt ‹of old›. In that day —

His burden will be removed from thy shoulder,
And his yoke will ‹press no more› upon thy neck.

28 ; ‹the foe› has fallen upon Aiath; [baggage;[9]
He has passed through Migron; at Michmash he lays up his
29 He goes through the pass; in Geba he halts for the night;
Ramah is terror-stricken; Saul's Gibeah flees.
30 Shriek, people of Gallim!
Listen, Laishah! ‹answer her›, Anathoth! [for flight.
31 Madmenah flees; the inhabitants of Gebim gather their goods
32 This very day he will halt in Nob; his ‹clenched› hand he
shakes
Against the mount of the people of Zion, the hill of Jerusalem.
33 Behold, the Lord JHVH Sabaoth lops with a crash the crown
of branches;
The high of stature are hewn down, and the lofty are brought
34 The thickets of the forest are cut down with the ax, [low;
And Lebanon's grove with ‹its› mighty ‹cedars› is felled.[10]

4. The Ideal King.

Second Description (probably post-Exilic).[11]

11, 1 THERE will come forth a shoot from the stock of Jesse,[12]
And a scion from his roots will bear fruit.
2 The spirit of JHVH will rest on him,[13]
A spirit of wisdom and discernment,
A spirit of counsel and might,
A spirit of knowledge and fear of JHVH.[a]
3 He will not judge according to that which his eyes have seen,
Nor give decision according to that which his ears have [heard,[14]
4 But with righteousness will he judge the helpless,
And with equity will he give decision for the ‹destitute› in the [land;
And he will smite ‹tyrants› with the rod of his mouth,
And with the breath of his lips will he slay the ungodly;[15]
5 And righteousness will be the zone about his loins,
And faithfulness the ‹girdle› about his reins.
6 And the wolf will lodge with the lamb,[16]
And the leopard lie down with the kid;
And the calf and the young lion ‹will graze› together,
And a little child serve as their leader.
7 The cow and the bear will graze,
Together will their young ones lie down,
And the lion will eat straw like the ox;
8 And the suckling will play about the hole of the asp,
And the weaned child will stretch forth his hand to the basilisk's ‹den›.

9 No harm nor destruction will there be in all my holy mountain,[17] for the land is become full of the knowledge of JHVH, as waters fill the sea.

10 In that day, the Root of Jesse[18] which stands as a banner to the peoples — to him will the nations resort, and glorious will be his habitation.[19]

11, 3 [a] and he will find a sweet savor in the fear of JHVH

5. Return of the Exiles.

(Post-Exilic)

11,11 IN that day, the Lord will put forth His hand, the second time,
to recover the remnant of His people,[20] the captives in Assyria,
and Egypt, and Pathros, and Ethiopia, and Elam, and Shinar, and
Hamath, and the countries by the sea.[21]

[casts of Israel,
12 He will lift up a banner to the nations, and gather the out-
And the dispersed of Judah will He collect from the four
13[a] The jealousy of Ephraim will cease, [corners of the earth;
And the adversaries of Judah be cut off.[a]
14 They will swoop down on the slope of the Philistines in the
West, together will they spoil the Sons of the East;
Edom and Moab will be within their grasp, and the Sons of
Ammon will be their subjects.
15 JHVH will ‹dry up› the tongue of the Egyptian Sea, ‹[β]› and
shake His ‹clenched› hand over The River [],[22]
And strike it into seven ‹shallow› streams, and make men cross
it dry-shod.

16 So a highway will arise for the remnant of His people, the
captives in Assyria, as there arose ‹a highway› for Israel when it
came up out of the land of Egypt.

6. Psalm of Thanksgiving.

(Latest Addition)

12,1 AND thou wilt say in that day:[23] [me,
I thank Thee, JHVH! for Thou hadst been wroth with
Thy wrath ‹turned away›, and Thou ‹didst comfort› me.
2 Behold, God, my Help, will I trust without fear,
Jah[γ] is my strength and my song,
It is He who has helped me.

11,13b [a] Ephraim will not be jealous of Judah, and Judah will not be adverse to Ephraim

15b [β] with the ‹violence› of His blast

12,2 [γ] JHVH

12,3.4 Ye will draw water with joy from the founts of deliverance, and will say in that day:

Thank ye JHVH, call upon His Name,
Make known among the peoples His deeds,
Declare that His Name is exalted.
5 Strike the harp to JHVH, for He has wrought in majesty,
Let this be known through the whole earth!
6 Give a resounding cry, O Zion,
For great in the midst of thee is the Holy One of Israel.

PROPHECY 12.

Captivity of Egypt and Ethiopia.[1]

(Not before 711 B. C.)

20,1 IN the year that ⁺The⁺ Tartan came to Ashdod, sent by Sargon,
3 king of Assyria, and assaulted Ashdod, and took it,[a] JHVH said: Just as my Servant Isaiah has gone naked and barefoot three
4 years[2] as a sign and a warning to Egypt and Ethiopia, so will the king of Assyria lead away the captives of Egypt and the exiles of Ethiopia; young and old, naked and barefoot and their
5 bodies exposed.[β] And those who looked to Ethiopia, and boasted
6 of Egypt, will be dismayed and disappointed. And the inhabitants of this coast[3] will say in that day: Truly, if such is the plight of those to whom we looked, ⁺and⁺ to whom we fled for help to obtain safety from the king of Assyria, how can we ourselves ⁺hope to⁺ escape?

20,2 [a] At that time spoke JHVH through Isaiah ben-Amoz, saying: Go, and loose the sackcloth from off thy loins, and take thy shoe from off thy foot. And he did so, going naked and barefoot.

4 [β] the shame of Egypt

PROPHECY 13.

Threatening and Consolation.

(Central Portion, shortly before Sennacherib's Invasion, 701 B.C.)

1. Fall of Samaria.

(See Prophecy 7, p. 17)

2. Warnings to Jerusalem,

Suggested by the earlier prophecy (703 B.C.).

28,7 THESE also ‹in Jerusalem› reel with wine, and stagger
Priest and prophet reel with mead, [with mead;[1]
They are confused by wine, they stagger because of mead;
They reel during ‹their› visions, they totter while giving judgment.
8 All tables are full of loathsome disgorgements; filth everywhere.
9 Whom, ‹say they›, would he teach knowledge? and to whom
explain a revelation? To weanlings forsooth just parted from the
10 breast? For ‹he is ever gibbering›: Çav la-çav, çav la-çav; qav
11 la-qav, qav la-qav; here a word, there a word. ‹Yea› through a
gibbering people, and in a foreign tongue, will He ‹verily› speak to
12 this people![2] who said to them: This is the ‹true› rest, grant
rest to the weary; this is the ‹true› refreshment. But they would
13 not hear. So to them the word of JHVH shall come: Çav la-çav,
çav la-çav; qav la-qav, qav la-qav; here a word, there a word. So
that, as they go, they may stumble, ‹and fall› backward, and be
shattered, be ensnared, and be taken.

14 Therefore hear the word of JHVH, ye men of scorn!
Rulers of this people which is in Jerusalem! [death,[3]
15 Because ye have said: We have entered into a covenant with
And with Sheol have we made a compact;
The overwhelming scourge,[4] when it passes, will not reach us,
For we have made a lie our refuge, and in falsehood have we
16 Thus, therefore, says the Lord JHVH: [hidden ourselves.
Behold, I ‹found› in Zion a stone, a tried stone, [firmly planted›.[5]
A precious foundation-cornerstone: he who believes will ‹be
17 And I will make justice the measuring-line, and righteousness
the plumb-weight;[6]

28 And hail will sweep away the refuge,[a] and waters will overwhelm the hiding-place;
18 And your covenant with death will be wiped out, and your compact with Sheol will not stand:
When the whelming scourge passes through, by it will ye be beaten down.
19 As often as it passes through, it will take you away,
For morning by morning will it pass, and by day and by night,
And ‹then› it will be sheer terror to understand the revelation.[7β]
21 JHVH will arise, as on Mount Perazim, He will be wroth, as in
To do His work — alien is His work! [the Plain of Gibeon,[8]
And to carry out His task — strange is His task![9] [tight,
22 And now, behave not as scorners, lest your bands[10] become
For a strict decree of destruction[b] have I heard from JHVH Sabaoth.[c]

3. Proverbial Poem.[11]

(Exilic, or post-Exilic)

23 LISTEN, and hear ye my voice,
Attend, and hear ye my speech.
24 Is the ploughman never done with his ploughing,
With the opening[d] and harrowing of ground?
25 Does he not, when its surface is leveled,
Scatter fennel, and sow cummin broadcast,
And duly set wheat there and barley,
And for its border ‹plant› spelt?
26 It is ‹JHVH› who has taught these right courses,
It is his God who has trained him.

27 We do not thresh fennel with sledges,
Nor are cart-wheels rolled over cummin,
But fennel is threshed with a staff,
And cummin ‹is threshed› with a rod.

28, 17 [a]of a lie

*

20 [β]for too short is the bed for one to stretch himself out at length, and too narrow the coverlet to wrap oneself in it

*

22 [b]upon the whole earth [c]the Lord

*

24 [d]in order to sow

28,28 Do we ever crush bread-corn to pieces?
Nay, the threshing goes not on for ever,
But when ‹over it› cart-wheels are driven,
Or ‹sledges›, our care is never to crush it.
29 This also from JHVH* proceeds:
Wonderful counsel, great wisdom has He.

4. Strange Fate of Arial.

(703 B. C.)

29,1 WOE! ‹Arial, Arial›,[12] city against which David encamped!
Add year to year; let ‹Arial› feasts ‹again› run their [course;[13]
* * * * * * * * * * * * * * *
* * * * * * * * * * * * * * *
2 Then will I distress ‹Arial›, so that there will be moaning and [bemoaning,
And it will become to me a true ‹Arial›:[14]
3 I will encamp like ‹David› against thee,[15] [thee,
And close thee in with intrenchments, and set up forts against
4 Then being humbled, thou wilt speak from the ground,
And from the dust will thy speech come submissively.β

5 Then will the horde of thine enemies become as fine dust, and the horde of the tyrants like flitting chaff.[16]

6 And then—suddenly, full suddenly, ‹Arial› will receive punishment from JHVH Sabaoth,
With thunder, and with earthquake, and a great noise, with whirlwind, and tempest, and flame of devouring fire.

7 Like a dream, a vision of the night, will it be with the hordes of all the nations that fight against ‹Arial› and all . . . ‹and its
8 strongholds›, and of those who distress it. Yea, as when a hungry man dreams he is eating, but awakes with his appetite keen; or when a thirsty man dreams he is drinking, but awakes faint from his unquenched thirst; so will it be with the hordes of all the nations that fight against Mount Zion.

28,29 *Sabaoth

29,4 β and thy voice shall be like that of a ghost from the ground, and from the dust thy speech shall chirp

5. Blindness of the Rulers.

(703 B. C.)

29,9 STUPEFY yourselves, and be stupid! blind yourselves, and
be blind! [mead.[17]
‹Be drunken›, but not with wine; ‹stagger›, but not with
10 For JHVH has poured out upon you a spirit of deep sleep,
And has closed your eyes,[α] and covered your heads,[β]

11 so that the prophecy of all these things is become to you
like the words of a sealed book, which if one delivers to a man
12 who is a scholar, saying: Pray read this, he says: I cannot, for it
is sealed; and should it be delivered to one who is no scholar with
the words: Pray read this, he says: I am no scholar.

6. Punishment of Formalism.

(703 B. C.)

13 AND JHVH said: Because this people draw near with their
mouth, and with their lips honor me, but their heart they
keep far from me, and their fear of me is but a precept of men,
learned by rote:
[wonderful and astonishing
14 Therefore, behold, I will deal with it again[γ] in a fashion so
That the wisdom of their wise men will be lost, and the dis-
cernment of their discerning ones will disappear.

* * * * * * * * * * * * * * * * * * *

7. The Egyptian Alliance.

First Fragment (703 B. C.).
[purpose,[18]
15 WOE unto those who from JHVH hide deeply their
So that their work is done in the dark, * * *
And who say: Who sees us, and who knows of us?

* * * * * * * * * * * * * * * * *

29,10 [α] *i. e.* the prophets [β] *i. e.* the seers

14 [γ] with this people

8. Israel's Approaching Regeneration. Against Doubters.[19]

(Post-Exilic)

29,16 PERVERSE that ye are! Is the potter no better than clay?
Shall the thing made say of its maker: He has not made me
aright? A thing fashioned say of its fashioner: He has no under-
17 standing? Surely, yet a very little while,

And Lebanon will be turned into fruitful gardens,
And fruitful gardens be accounted a forest.[20]
18 In that day ‹even› the deaf will hear the words of a book,
And out of gloom and darkness the eyes of the blind will
19 The humble will win fresh joy in JHVH, [see;
And the poorest exult in Israel's Holy One; [no more,
20 For tyrants will have ‹then› disappeared, the scorner will be
And all who were zealous for iniquity will have been cut off,
21 Who made men appear sinners by words, and laid snares for
the umpire in the gate,
And turned away the just by a pretext.[21]
22 Thus, therefore, says JHVH, ‹the God of› the House of Jacob,
who freed Abraham:[22]
Jacob will not thenceforth be shamed, nor will his face thence-
forth turn pale;
23 For when he* sees the work of my hands[23] in the midst of
him, they shall count my Name holy,
They will count the Holy One of Jacob holy, and hold in
dread the God of Israel,
24 Those who erred in spirit will attain discernment, and the
murmurers receive instruction.

9. The Egyptian Alliance.[24]

Second Fragment (703 B. C.).

30,1 WOE to the unruly sons! says JHVH,
Carrying out a purpose which is not mine,
And concluding a treaty contrary to my spirit,
Thus adding sin to sin; [counsel,
2 Who set forth on the way to Egypt, without asking my

29,23 *‹*i. e.*›* his children

30 To flee to the shelter of Pharaoh, and to seek protection in
the shadow of Egypt.
3 The shelter[α] will turn to your shame, and the refuge[β] to your
confusion.
4 For though his ‹vassals, the› princes are in Zoan, and his
messengers go as far as Hanes,[25]
5 None wins aught but disappointment from a people which can
avail nothing,
‹From a people› which brings no help,[γ] but disappointment and
also disgrace.

10. Same Subject.

Third Prophecy (703 B. C.).

6 Oracle on the Beasts of the South-land.

* * * * * * * * * * * * * * * * *
* * * * * * * * * * * * * * * * *
* * * through a land of distress and difficulty, [dragon,[26]
Of the ‹roaring› lion and lioness, the viper and the flying
They carry their wealth upon the backs of young asses, and
upon the humps of camels their treasures,
7[a] To a people that can profit no one,[δ] whose help is ‹but›
vapor and emptiness.'[27]

11. Impending Ruin of the State.

(703 B. C.)

8 NOW go in, write it down,[ε] and on a scroll inscribe it,
That it may serve in days to come ‹as a testimony› for
9 For it is a rebellious people, lying sons, [ever.
Sons who will not hear the direction of JHVH;
10 Who say to the seers: See not! and to the prophets: Prophesy
not to us true things!
Speak to us smooth things, prophesy delusions!

30,3 [α] of Pharaoh [β] in the shadow of Egypt
*
5 [γ] and no profit
*
7 [δ] Egypt [ε] therefore do I name her ‹Egypt›, Rahab the quelled ‹monster›
*
8 [ε] on a tablet in their company

30, 11 Turn from the way, go aside from the path,
Trouble us no more with Israel's Holy One!

12 Thus, therefore, says Israel's Holy One: Because ye reject this
13 Word, and trust in ‹wile› and policy, and rely thereon, therefore this
guilty act shall be to you like a bulge caused by a breach in a
lofty wall ready to fall ·at an instant·, and to which breaking comes
14 suddenly, full suddenly. Yea, it breaks, as one dashes an earthen
pitcher to pieces, shattering it ruthlessly, so that, among its shattered
pieces, not a sherd is found wherewith to take up fire from the
15 hearth, or to draw water from the cistern. For thus had the Lord
JHVH, Israel's Holy One, said:

By turning and remaining quiet ye would have been delivered,
In quietness and ·pious· trust ye would have found your ·true·
strength;
16 But ye refused, and said:

"No, but on horses will we fly." Therefore shall ye flee!
"And on that which runs swift will we ride." Therefore shall
your pursuers be swift!
17 *Ye shall flee at a war-cry of five, till your remnant is become
Like a pole on the top of a mountain, and like a signal on a
hill.

12. Happy Consequences of Israel's Regeneration.[28]

(Post-Exilic)

* * * * * * * * * * * * * * * * *

18 Therefore JHVH longs to be gracious to you,
Therefore He lifts Himself up to show mercy to you;
For JHVH is a God of justice;
Happy are all who long for Him!
19 For, O ye people in Zion, ‹who dwell› in Jerusalem, ye shall
weep no more;
He will be gracious to you at the ·first· sound of your crying;
so that when He has heard it, He has ·already· answered you.
20 And though the Lord give thee ·O Israel· bread in short
measure and water in scant allowance,
Yet will not thy Teacher[29] any more withdraw Himself,
But thine eyes will constantly see thy Teacher,

30, 17a *each thousand at the war-cry of one

30, 21 Thine ears will hear the call behind thee, [walk ye in it!
When ye swerve to the right or to the left: This is the way!
22 Then wilt thou defile thy carved statues overlaid with silver,
And thy molten images covered with gold;
Ye will scatter them as a thing that is loathsome; Begone!
wilt thou say to them.[30]
23 And He will give rain for thy seed, wherewith thou sowest
the ground,
And thy wheat, the produce of thy ground, will be rich and
nourishing.
In that day, thy cattle will feed in a broad pasture;
24 And the oxen and the young asses that till the ground —
Salted provender will they eat, which has been winnowed with
25 And there will be on every lofty mountain, [shovel and fork.
And on every high hill, streams running with water,
In the day of the great slaughter,[31] when the towers[32] fall.
26 And the light of the moon will be as the light of the sun,
And the light of the sun will be sevenfold,*
In the day that JHVH binds up the fracture of His people,
And heals the bruise with which they have been wounded.

13. The Lord's Combat with Assyria.[33]

(Post-Exilic)

27 BEHOLD, the Name of JHVH[34] comes from far ‹with
burning anger and heavy, rising clouds,
With lips full of rage, and a tongue like devouring fire,
28 And breath like an overflowing torrent, which reaches to a
man's neck›,[35]
To toss nations with the fan of destruction, while between the
jaws of peoples is a bridle that leads astray.
29 From you ·meantime· a song will rise, as at night when a feast
is opened,[36]
And joy of heart, like his who sets forth to the flute to go to
the mountain of JHVH, to the Rock of Israel.
30 And JHVH will cause the crash of His voice to be heard, and
the descent of His arm to be seen,

30, 26 *as the light of seven days

30 In furious anger and the flame of devouring fire, storm and
rain, and hail-stones.

31 Assur will be terror-stricken at the voice of JHVH, who ‹smites
32 with the rod›. Wherever the appointed staff passes, which JHVH
causes to light upon him, it will be to the sound of timbrels and
lutes; and with onsets of vehement smiting will he assail them.[37]
[wide;
33 A pyre has been made ready beforehand,* made deep and
The pile thereof is kindled wood in abundance; JHVH's breath,
like a stream of brimstone, fires it.[38]

14. The Egyptian Alliance.

Fourth Fragment (702 B. C.).

31, 1 WOE unto those who go down to Egypt for help,
And who rely on horses, and [] on chariots because
they are many,
And ‹[who trust]› in horsemen because they are in great
number,
But look not to Israel's Holy One, nor consult JHVH!
2 But He also is wise, and brings evil to pass, and His words
He has not recalled,
He will arise against the house of evil-doers, and against the
help of the workers of wickedness.
3 Yea, the Egyptians are men and not God; their horses are
flesh and not spirit;
JHVH will stretch out His hand, so that the helper stumbles,
and he falls who is helped.[39]
They all shall come to an end together.

15. The Lord's Protection of Jerusalem.

A Fragment (702 B. C.).

4 THUS has JHVH said to me:
As a lion, or as a young lion, growls over his prey,
When against him the band of shepherds is summoned,
But at their shouting is not dismayed, and at their noise not
daunted,

30, 33 * Is this also prepared for the 'King?'

31 so will JHVH Sabaoth come down to fight against Mount Zion and against the hill thereof.

5 Like fluttering birds, so will JHVH Sabaoth shelter Jerusalem,
Sheltering and delivering, sparing and rescuing ⁺her⁺.

6 Return ye to Him, against whom they went deep in trans- 5
7 gression, ye Sons of Israel. For in that day they will reject every one his idols of silver and his idols of gold, which ‹their› own ¹guilty¹ hands have made ‹for them›.

* * * * * * * * * * * * *

8 Assur will fall by the sword of no mortal, 10
The sword of no earth-born man will devour him:
He will betake himself to flight from the sword, and his young warriors will be put to task-work;
9 His rock will pass by through terror, and his captains flee affrighted from the ‹refuge›; 15
Says JHVH, who has a fire in Zion and a furnace in Jerusalem.[40]

APPENDIX I.

16. Messianic Age Described.[41]

(Post-Exilic)

32,1 BEHOLD, a king will reign righteously, 20
And princes rule justly.
2 Each ⁺of them⁺ will be like a hiding-place from the wind,
⁺Like⁺ a covert from the rain-storm * *,
Like water-courses in a parched land,
Like the shadow of a high rock in a thirsty land. 25
3 The eyes of those who see will not be closed,
The ears of those who hear will hearken;
4 The mind of the rash will judge correctly,
The tongue of stammerers will hasten to speak distinctly.
5 No more will the fool be called noble, 30
Nor the knave any more be named gentle.[42]
6 For the fool speaks folly,
And his heart ‹meditates› wickedness,
Practicing impiety,
And uttering error concerning JHVH, 35
Leaving the hungry unsatisfied,
And unto the thirsty refusing drink.

32, 7 And the knave—his knaveries are evil,
Such a one devises tricks
To ruin the humble with lying words,
Even when the plea of the poor is right;
8 But the noble devises noble things,
And in noble things will he persist.

Appendix 2.

17. Warning to the fine Ladies of Jerusalem.[43]

(Post-Exilic)

9 YE women who are at ease! arise and hear my voice!
Ye self-flattering daughters! give ear to my speech!
10 +Add+ some days to a year,[44] and ye will shudder, ye self-flatterers,
For the vintage will fail, the gathering of fruit will not come.
11 Tremble, ye who are at ease! shudder, ye self-flatterers!
Strip you! make you bare! and about the loins gird +sack-
12 They smite upon the breast [cloth+!
For the pleasant fields, for the fruitful vine!
13 Over the land of my people thorns and briars shoot up,
Yea, on all houses of mirth in the joyous town.
14 For the palaces are forsaken, the city with its stir is desolate,
Ophel[45] and the watch-tower serve as caves for ever,[46]
The joy of wild asses, the pasture of flocks.

Appendix 3.

18. Regeneration of Israel.[47]

(Post-Exilic)

15 * * * * * *there will be poured out
A spirit upon us from the +heavenly+ height,
And the wild pasture-land will become a land of gardens,
And the land of fruitful trees will be accounted a forest;[48]
16 Justice will inhabit the wild pasture-land,
And righteousness dwell in the land of gardens,

32, 15 *until +there be+

32, 17 And the fruit of righteousness will be peace,
And assurance for ever the produce of[α] ‹justice›;[β]
18 Yea, my people will inhabit the mansion of peace,
Sure dwellings ‹and› easeful resting-places.[γ]
20 Happy are ye who sow beside all waters,
Who check not the feet of the ox and the ass![49]

Appendix 4.

19. Prayer of Oppressed Israel.[50]

(Post-Exilic)

33, 1 WOE! Thou spoiler — yet never despoiled,
Thou robber, whom none has robbed!
When thou hast ceased to spoil, thou wilt be despoiled;
When thou hast ‹made an end of› robbing, thou wilt be robbed.

2 JHVH! be gracious to us; for Thee we wait.
* * * * * * * * * * * * * * *
Be Thou ‹our› arm every morning,
Our deliverance in time of distress.
3 At the sound of a tumult peoples flee,
At the uplifting of thyself nations are scattered;
4 ○ Booty is gathered up as by ‹swarming› locusts,
Ravenously as grasshoppers ‹the foe› rushes upon it.

5 Inviolable is JHVH, for He dwells on high,
He has filled Zion with justice and righteousness,[δ]
6 With a wealth of deliverance, with wisdom and knowledge;
The fear of JHVH — that is its treasure.

7 Behold, ‹the Ariels› cry without,[51]
The ambassadors of peace weep bitterly;[ε]

32, 17 [α] righteousness [β] and

19 [γ] and it will hail, when the forest comes down, and the city will be low in lowliness

33, 6 [δ] steadfast fortunes shalt thou have.

8a [ε] the highways are desolate; the wayfaring man ceases

33,8b He has broken the covenant, despises cities,
Of men makes no account.

9 The earth mourns, it languishes,
Lebanon is shamed, it is dried up;
Sharon has become like the Arabah,[52a]
Bashan and Carmel[52] shake off ‹their leaves›.

10 Now will I arise, says JHVH,
Now will I exalt, now uplift, myself.
11 Ye conceive hay, ye will bring forth stubble,
Your own ‹angry› breath is a fire which will devour you;

12 Nations will become ‹as if› burned to lime,
Like thorns cut off, which are kindled with fire.
13 The far-off ‹hear› what I have done,
And the near ‹acknowledge› my heroic might.

14 Terror-stricken in Zion are the sinners,
Shuddering seizes the impious;
Who can sojourn, ‹they think›, with devouring fire?
Who can sojourn with burnings everlasting?[53]

15 He who walks in righteousness, and speaks uprightness,—[a]
16 He will abide on ‹impregnable› heights;
Fastnesses of rocks will be his stronghold,
His bread is supplied, his waters never dry up.

17 The king in his beauty will thine eyes behold,[54]
They will see a land stretching afar;[55]
18 Thy mind will ‹thus› muse on the terror ‹that is past›:
Where is he who counted?[β] where is he who weighed?

Where is [] * * * * * ?
19 The insolent people wilt thou see no more,
The people of obscure, unintelligible speech,
Gibbering in a meaningless tongue.

33,15 [a] he who rejects the gain of oppressions, whose hand refuses to hold a bribe, who stops his ears from hearing of bloodshed, and who closes his eyes from looking on evil.

18 [β] ‹[he who counted the towers]›

33, 20 ᶜThine eyes will see Jerusalem
As an easeful mansion, a tent never removed,
Whose pegs are never drawn out,
And whereof no cord ever breaks;

21 There have we ‹the river of› JHVH
In place of broad ⁺encompassing⁺ streams;[56]
Thereon no fleet with oars can sail,
Nor can stately ships traverse it.

22 JHVH is our Judge!
JHVH is our Marshal!
JHVH is our King!
He will deliver us!

23ᵇ ᵝThen will spoil in abundance be divided,[57]
⁺Even⁺ the lame will seize on a prey.
24 Then will no inhabitant say: I am sick;[58] [forgiven.
⁺For⁺ the people who dwell therein have had their iniquity

PROPHECY 14.

A Wily Politician Denounced.

(704–701 B. C. Edited late)

22, 15ᵇ Against Shebna,[1] the Governor of the Palace.

15ᵃ THUS says the Lord, JHVH Sabaoth: Go in to this prefect,
16 ⁺and say⁺: What ⁺right⁺ hast thou here, and what ⁺kin⁺ hast
thou here, that thou hast hewed thyself out a sepulchre here?
thou that hewest out thy sepulchre on high, cutting thyself out in
17 the rock a habitation! Behold, JHVH will hurl, will hurl thee, ‹O
18 mighty man›, and . . . ; He will roll, will roll thee together, ⁺and
toss thee⁺ like a ball into a wide-stretching land; thither shalt thou

33, 20 ᶜbehold Zion, city of our festival assembly!

23ᵃ ᵝthy tacklings hang loose; they do not keep firm the stand of their mast, nor keep the sail spread out

22 go to die, and thither will go thy splendid chariots, thou disgrace
of the house of thy lord![2]

First Addition.

19 And I will thrust thee from thy post, and from thy station
20 will ‹I› pull thee down. Moreover, in that day, I will call my
21 servant Eliakim ben-Hilkiah, and I will clothe him with thy robe,
and thy sash will I bind about him, and thy authority will I give
into his hand, that he may be a father to the inhabitants of
22 Jerusalem and to the House of Judah; and I will lay the key of
the House of David upon his shoulder,[2] so that when he opens,
23 none shall shut, and when he shuts, none shall open. I will drive
him in like a nail ·fastened· in a firm place, and he will be a
throne of honor to his family.

Second Addition.

24 The whole mass of his family will hang upon him, those of
high and those of low degree, ·aye,· all vessels of the inferior class,
25 be they bowls or be they pitchers. In that day, says Jhvh
Sabaoth, the nail that is struck into a firm place will give way;
it will be cut down and fall, and the burden ·hung· upon it will
come to ruin. Jhvh has spoken!

Prophecy 15.

Destruction of the Assyrian Army.

An Address to Ethiopia[1] (702 B. C.).

18,1 AH, land of the shrill buzzing of ·insects'· wings,[2a]
2 Which sends ambassadors on the sea, and in skiffs of
reed on the face of the water![3]
Depart, ye fleet messengers, to a nation tall and of polished
skin,
To a people dreaded far and wide, a nation of sinewy strength,
Whose land rivers cut through. [and victorious,

18,1 [a] which is beyond the rivers of Cush

18,3 All ye inhabitants of the world and dwellers on the earth,
When a signal is raised on the mountains, behold! when a horn is sounded, hearken![4]

4 Thus has JHVH said to me: I will hold me still, and look on in my place,
As still as the clear heat in sunshine, as the dewy mist in the heat of the harvest.
5 For before the harvest, when the blossom is over, and the berry becomes a ripening grape,
He will lop the branches with pruning-knives, and cut off and cast away the tendrils.
6 They will be left together to the ravenous birds of the mountains, and to the beasts of the land.
Thereon the ravenous birds will summer, thereon all the beasts of the land will winter.

Appendix.

(Post-Exilic)

7 AT that time will a gift be brought[5] to JHVH Sabaoth ‹from› a people tall and of polished skin, from a people dreaded far and wide, a nation of sinewy strength and victorious, whose land rivers cut through, to the place of the Name of JHVH Sabaoth, Mount Zion.

PROPHECY 16.

Preaching of Repentance during Sennacherib's Invasion.

Before the Siege of Jerusalem (701 B. C.).

1,1 VISION[1] of Isaiah ben-Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

2 Hear, O heavens, and give ear, O earth, for JHVH speaks:
Sons have I reared and set on high, and they have rebelled against me.

1,3 The ox knows its owner, and the ass its master's crib;
Israel has no knowledge, my people no discernment!
4 Ah! sinful nation, guilt-laden people,
Race of evil-doers, degenerate children! [back in estrangement.
They have forsaken JHVH, spurned Israel's Holy One, gone [and more?
5 On what ‹part› can ye still be smitten,[2] seeing ye revolt more
The whole head is sick, and the whole heart faint.
6 From the sole of the foot to the head there is no sound part;
‹Nothing but› wounds, and bruises, and fresh stripes! [with oil.
‹Which› have been neither pressed, nor bound up, nor softened
7 Your land is a desolation,[3] your cities are burned with fire,
Your tilled land—strangers devour it before your face.[α]
8 Zion[4] is left like a booth in a vineyard,
Like a lodge in a field of cucumbers,[5] like a besieged city.
9 Except JHVH Sabaoth had left to us a remnant ▫,
‹Almost› had we been as Sodom, we had been like Gomorrah.[6]

10 Hear JHVH's word, ye chieftains of Sodom;[7]
Give ear to our God's instruction,[8] ye people of Gomorrah!
11 What care I for the great number of your sacrifices?[8] says JHVH;
I am sated with burnt-offerings of rams, and fat of fed beasts,
And in the blood of bullocks, and lambs, and he-goats I have
no delight[9]
12 When ye come ‹to see my face›[10]—who has required this at
your hand?
13 No more may ye trample my courts, ‹nor› bring ‹me› oblations;
Vain the sweet vapor ‹of sacrifice›, it is an abomination unto me;
New moon and sabbath, calling of assemblies,—
I cannot * * * ; ‹fast› and solemn meeting.[11]
14 Your new moons and your set days my soul hates;
They are an encumbrance to me; I am tired of bearing it.
15 If ye spread forth your hands, I will hide mine eyes from
you;
Even if ye make many prayers, I will not hear; your hands
are stained with blood.
16 Wash you, make you clean, let me see the evil of your
doings no more.[β]

1,7 [α] and it is a desolation, like the ruined land of ‹Sodom›

17a [β] Cease to do evil, learn to do well!

1,17b Seek out justice, ‹chastise› the violent,
Right the orphan, plead for the widow.[12]

18 Come now, and let us argue together,[13] says JHVH;
If your sins be scarlet, they may become white as snow;
Be they red as crimson, they may become as wool.[14]
19 If ye be willing and obedient, the good of the land shall ye eat,
20 But if ye refuse and resist, by the sword be ye eaten!
The mouth of JHVH has spoken it!

21 O how is she become a harlot,[15] the faithful city,
‹Zion› which was full of justice, where righteousness abode![α]
22 Thy silver is changed to dross, thy wine is a ‹thick juice›.[β]
23 Thy rulers are unruly[16] and companions of thieves;
Every one loves bribes, and is running after fees;
The cause of the widow comes not near them, the orphan they right not.
24 Therefore ·this is· the oracle[17] of the Lord,[γ] the Hero of Israel:
Aha! I will vent my displeasure on mine adversaries, and take vengeance on mine enemies;
25 I will turn my hand against thee, and will smelt out ‹in the [furnace› thy dross,
I will remove all thine alloy;
26 I will bring back thy judges as at the first, and thy counselors as at the beginning;
Thereafter thou wilt be called Citadel of Righteousness, Faithful City.

Post-Exilic Appendix.

27 ZION will be set free through judgment, and those in her who have turned ·from evil· through righteousness;
28 But ·there will be· a destruction of apostates and sinners together. Those who forsake JHVH will perish.[18]

1,21 [α] and now ·full of· murderers

22 [β] ·weakened· with water

24 [γ] JHVH Sabaoth

PROPHECY 17.

The Inexpiable Sin.[1]

(701 B. C.)

Oracle on the Valley of Vision.[3]

22,1 WHAT ails thee, then, that all thy people have gone up to the housetops,
Thou who art full of uproar, tumultuous city, joyous town?
2 Thy slain are not slain with the sword, nor fallen in battle.
3 All thy chieftains fled together, ›without ‹the shooting of› a bow they were made prisoners;
All thine who were seized were together made prisoners›, ‹though› they had fled far away.[2]
4 Therefore I say: Look away from me, let me weep bitterly!
Press not to comfort me for the destruction of my people!
5 For a day of tumult, and of trampling, and of confusion has ‹in store› the Lord JHVH Sabaoth:
In the valley of vision[3] ›they break down the wall, and the crying ‹sounds›‹ to the mountain.

‹They come from far—a great nation from the ends of the
* * * * * * * * * * * * * * [earth›;[4]
* * * * * * * * * * * * * *
* * * * * * * * * * * * * *
6 And Elam took up the quiver, on chariots with horses,[a]
And Kir[5] uncovered the shield * * *
7 * * * *[6] thy fairest vales were full of chariots,
And the horsemen set themselves in array against the gate,
8 * * and ‹the enemy› drew aside the screen of Judah.[6]
Then ‹ye› looked[7] to the armor in the House of the Forest,[7]
9a And ye saw that the breaches in David's city were many;[4]

22,6 [a] with ‹troops of› men, ‹horsemen›.
*
7 [6] and it came to pass ‹that when›
*
8 [7] in that day
*
9b.10 [4] and ye collected the water of the lower pool, and the houses of Jerusalem
11a ye counted, and ye broke down the houses to fortify the wall, and ye made a reservoir between the two walls for the water of the old pool

22, 11b But ye looked not to Him who prepared all this,
And Him who fashioned it long ago ye did not regard.
12 And the Lord, JHVH Sabaoth, called[α] [with sackcloth;[8]
To weeping and to lamentation, to baldness and to girding
13 But behold, joy and gladness, killing of oxen and slaught- 5
Eating flesh and drinking wine — [ering of sheep,
Eating and drinking; for ‹ye thought›: To-morrow we may die,
14 But JHVH Sabaoth has revealed Himself in mine ears,
Never can this your iniquity be canceled till ye die![β]

22, 12 [α] in that day

14 [β] says the Lord, JHVH Sabaoth

2. Narratives founded on the Acts of Isaiah

INCLUDING PROPHECIES AND SONGS OF DISPUTED ORIGIN

(Post-Deuteronomic)[1]

1. Sennacherib and Hezekiah.

FIRST NARRATIVE.

36, 1 AND it came to pass[a] ‹at that time›[a] that Senna-
cherib, king of Assyria, went up against all the
2 fenced cities of Judah, and took them. And the
king of Assyria sent the Rab-shakeh from Lachish
to Jerusalem to king Hezekiah with a great force;
and he took up his position near the conduit of
the upper pool, on the highway of the Fuller's
3 Field. And there went out to him Eliakim ben-
Hilkiah, who was over the palace, and Shebna, the
4 Secretary,[3] and Joah ben-Asaph, the Recorder. And the Rab-shakeh
said to them: Say, I pray, to Hezekiah: Thus says the great king,
the king of Assyria: What is this confidence which thou dost
5 cherish? ‹Thinkest thou› that a mere word of the lips is counsel
and strength for war? Now in whom dost thou confide that thou
6 rebellest against me? Surely, thou confidest in the staff of that
splintered reed, Egypt, which, if a man lean thereon, will run into
his hand, and pierce it. Such is Pharaoh, king of Egypt, to all
8 who confide in him.[4β] And now, lay a wager, I pray, with my

36, 1 [a]in the fourteenth year of king Hezekiah

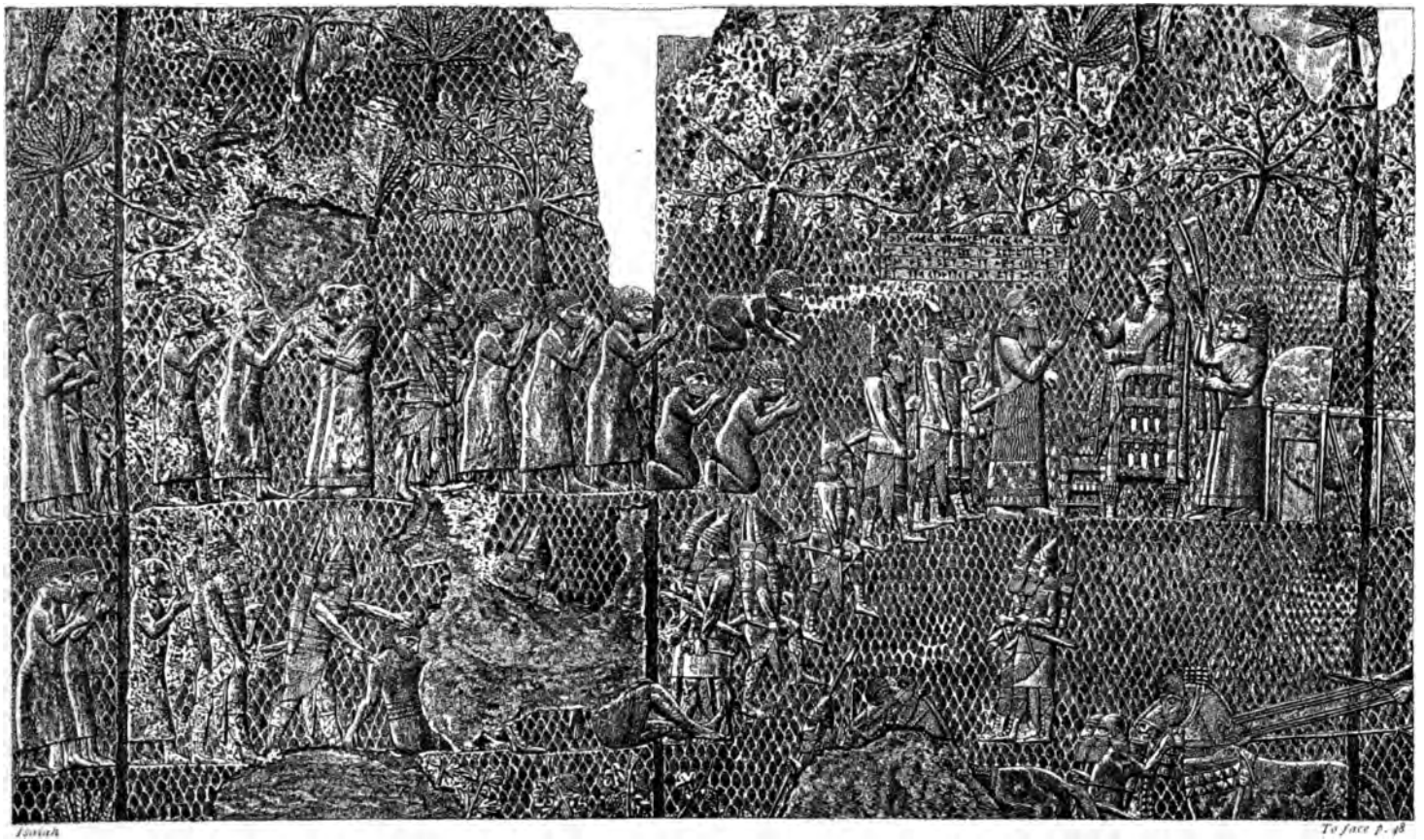
7 [β]And if ‹ye say› to me: We confide in JHVH, our God, is not that He whose high places and whose altars Hezekiah has taken away, and has said to Judah and to Jerusalem: Ye shall worship before the altar here?

36 lord, the king:[a] I will give thee two thousand horses, if thou
9 canst furnish for thyself riders on them. How then canst thou
repel the onset of one of the least servants[β] of my lord? And
yet thou puttest thy trust in Egypt for chariots and for horsemen!
10 And now, have I come up without JHVH against this land to
destroy it? JHVH ‹Himself› said to me: Go up against yonder
land, and destroy it.[5]
11 Then Eliakim, and Shebna, and Joah said to the Rab-shakeh:
Speak, we pray, to thy servants in Aramaic; we understand
it; but speak not to us in Hebrew,[6] in the presence of the
12 people who are on the wall. And the Rab-shakeh said: Is
it to thy lord and to thee that my lord has sent me to
speak these words? is it not to the men who are upon the
wall, ‹and who will be driven› to eat and drink filthy food with
13 you? And the Rab-shakeh stood forth, and cried with a loud
14 voice in Hebrew, and said: Hear ye the words of the great
king, the king of Assyria. Thus says the king: Let not Heze-
15 kiah deceive you, for he is unable to rescue you, and let not
Hezekiah make you trust in JHVH, saying: JHVH will surely
rescue us; this city will not be given into the hand of the king
16 of Assyria. Hearken not to Hezekiah; for thus says the king:[a]
Make friendship with me, and come out to me, and ye shall,
every one, eat of his own vine, and every one of his own
fig-tree, and every one shall drink the water of his own cistern,
17 until I come and take you away to a land like your own land,
a land of wheat and new wine, a land of bread and vineyards.[γ]
21 And they kept silence, and answered him not a word, for the
22 king's commandment ran thus: Answer him not. Then came
Eliakim ben-Hilkiah, the Governor of the palace, and Shebna, the
Secretary, and Joah ben-Asaph, the Recorder, with rent clothes, to
Hezekiah, and told him the words of the Rab-shakeh.

36, 8. 16 [a] of Assyria

9 [β] ‹governors›

18 [γ] Beware lest Hezekiah entice you, saying: JHVH will rescue us! Did the gods
of the nations rescue each one his own land from the hand of the king of
19 Assyria? Where are the gods of Hamath and Arpad? Where are the gods
of Sepharvaim? ‹And where are the gods of the land of Samaria? Have they
20 indeed› delivered Samaria out of my hand? Which are they among all the
gods of these lands which rescued their land out of my hand, that JHVH
should ‹now› rescue Jerusalem out of my hand?



Layard *To face p. 48*

SENNACHERIB REVIEWING THE BOOTY OF THE CITY OF LACHISH

(See p. 165, l. 51; p. 313, No. 5)

37,1 When King Hezekiah heard it, he rent his clothes, and
covered himself with sackcloth, and went into the house of JHVH.
2 And he sent Eliakim, the Governor of the palace, and Shebna, the
Secretary, and the elders of the priests, covered with sackcloth, to
3 the prophet Isaiah ben-Amoz. And they said to him: Thus
says Hezekiah: This is a day of trouble, and of punishment,
and of rejection, for children are come to the birth, and there
4 is no strength to bring forth. Perhaps JHVH, thy God, will hear
the words of the Rab-shakeh, which the king of Assyria, his lord,
has sent through him,[α] and will punish the words which JHVH,
thy God, has heard; therefore utter a prayer for the remnant
which is left.

5 When the servants of King Hezekiah came to Isaiah, Isaiah
said to them: Carry this message to your lord: Thus says
JHVH: Be not afraid because of the words which thou hast heard.[β]
7 Surely, I will strike him with a groundless fright,[δ] that when he
hears a ‹disquieting› report, he will return to his own land;
and I will cause him to fall by the sword in his own land.

8 Then the Rab-shakeh returned, and found the king of Assyria
9‹still at Lachish›.[γ] And he heard say concerning Tirhakah, king
of Ethiopia: He has gone forth to fight against thee; and when
37 he heard it, he moved camp, and departed. So Sennacherib,
38 king of Assyria, returned, and dwelt at Nineveh. And as he
was worshiping in the house of . ., his god, his sons Adram-
melech and Sharezer slew him with the sword. They, however,
made their escape into the land of Armenia, and his son Esar-
haddon became king in his stead.[ε]

2. Same Subject.

Second Narrative.

9c ‹AND Sennacherib advanced as far as Libnah›,[ζ] and sent
10 messengers to Hezekiah, saying:[η] * * * * * . Let
not thy God in whom thou trustest deceive thee, so that thou

37,4 [α] to insult the living God

6 [β] with which the minions of the king of Assyria have reviled me

8 [γ] besieging Libnah, for he had heard that he had moved camp from Lachish

10 [δ] Deliver this message to Hezekiah, king of Judah

37 shouldst say: Jerusalem will not be given into the hand of the
11 king of Assyria. Behold, thou thyself hast heard what the kings
of Assyria have done to all lands, laying them under a ban; and
12 shalt thou make good thy escape? Did the gods of the nations,
destroyed by my fathers, rescue those ‹nations, such as› Gozan, and
13 Haran, and Rezeph, and the Edenites in Telassar? Where is the
king of Hamath, and the king of Arpad, and the king of the
14 city of Sepharvaim, ○ and of ‹Av›vah?[11] And Hezekiah took ‹the
letter› out of the hand of the messengers, and read it, and went
up into the house of JHVH. And Hezekiah spread it before JHVH,[12*]
15.16 saying: O JHVH,[β] God of Israel, who art enthroned upon the Cherubim,
Thou alone art the ‹true› God for all kingdoms of the earth; Thou
17 hast made the heaven and the earth.[13] Incline Thine ear, O JHVH,
and hear; open Thine ‹eyes›, O JHVH, and see; and hear the message
18 of Sennacherib, wherewith he would insult the Living God. Of
a truth, O JHVH, the kings of Assyria have ‹laid under a ban›
19 all the ‹nations› and their land, and have put their gods into the
fire; for no ‹real› gods were they, but men's handiwork, wood and
20 stone; hence they destroyed them. And now, O JHVH, our God,
deliver us out of his hand, that all the kingdoms of the earth
may know that Thou alone, O JHVH, art ‹God›.

21 Then Isaiah ben-Amoz sent to Hezekiah, saying: Thus says
JHVH, the God of Israel: As to that which thou hast prayed to
me concerning Sennacherib, king of Assyria, * * * * * *
33 Therefore thus says JHVH concerning the king of Assyria:

He shall not come into this city,
Nor shoot an arrow into it,
Nor come before it with a shield,
Nor cast up a mound against it.[γ]
35 I will guard this city that I may rescue it,
For my own sake and for my Servant David's sake.

36 Then the angel of JHVH went out,[14] and slew in the camp of
the Assyrians a hundred and eighty-five thousand. When ‹the
people› arose in the morning, behold, all those were stark dead.

37, 15 *and Hezekiah prayed to JHVH

β Sabaoth

34 γ by the way that he came, by the same shall he return, and into this city he shall not come, says JHVH

3. Song of Derision upon Sennacherib.

37,22 THIS is the word that JHVH has spoken against him:[15]
Thee she despises and at thee is mocking—Zion, the virgin!
Behind thee her head she is wagging—the maiden, Jerusalem!
23 Whom hast thou reviled and insulted? against whom uplifted the voice?
Yea, thine eyes to the heavens hast thou raised against Israel's Holy One.
24 By thy minions hast thou insulted the Lord; thou hast said:
With my chariots ascend I the highest mountains, the recesses of Lebanon,
Its tallest of cedars I fell, and its choicest of pine-trees,
And press on to its last ›halting-place‹, where its rich woods are thickest,
25 ›Wells, too, in the wastes‹ do I dig, and I drink ›foreign‹ waters,
I dry up with the sole of my foot all canals of Egypt.
26 Hast thou not heard? Long ago ›all this‹ I prepared,
I planned it of old; at last I have brought it to pass;
Hence thy task: to lay low fenced cities in desolate heaps.
27 Their inhabitants, paralyzed all, were dismayed, put to shame,
›Like‹ grass, tender grass, they became, ›like‹ blades on the housetops and hills.
28 ‹Thou art full in my view› rising up, sitting down, going out, coming in;
Thy raging and ‹uproar› against me have come to my ears.
29 So I put my ring through thy nose, and between thy lips my bridle,
And by the way thou art come, ›by that‹ do I make thee return.

30 And let this be the sign to thee: Ye eat this year that which grows of itself,[16] and the second year that which springs from the roots, and the third year ye will sow and reap, and
31 plant vineyards, and eat the fruit thereof. And those of the House of Judah who have escaped and are left shall again take
32 root downward, and bear fruit upward; for out of Jerusalem shall go forth a remnant, and those who have escaped out of Mount Zion. The zeal of JHVH ᵉ will perform this.

37,32 ᵉSabaoth

4. Hezekiah's Illness and Recovery.[17]

(By the Author of the preceding Second Narrative?)

38, 1 IN those days Hezekiah was seized with a mortal sickness. And
the prophet Isaiah ben-Amoz came to him, and said to him:
Give ‹thy last› charge to thy house, for thou wilt die and not
2 recover. Then Hezekiah turned his face to the wall, and prayed to
3 JHVH, and said: Ah, JHVH! bethink Thee now, how I have walked
before Thee faithfully, and with undivided heart, and have done what
4 is good in Thine eyes. And Hezekiah wept aloud. And the word
5 of JHVH came to Isaiah: Go, and say to Hezekiah: Thus says JHVH,
the God of thy father David: I have heard thy prayer, I have
seen thy tears; behold, I will add to thy days fifteen years.[18]
6 And from the grasp of the king of Assyria will I rescue thee
7 and this city, and I will shield this city.[19*] And let this be the
sign to thee from JHVH, that JHVH will perform this thing which
8 He has promised: Behold, I will cause ‹the› shadow to go back
as many steps as ‹the› sun has gone down on the step-clock of
Ahaz.[20β] So on the step-clock the sun went back ‹the› ten steps
which it had gone down.

5. Psalm of Thanksgiving.[21]

(Certainly post-Exilic)

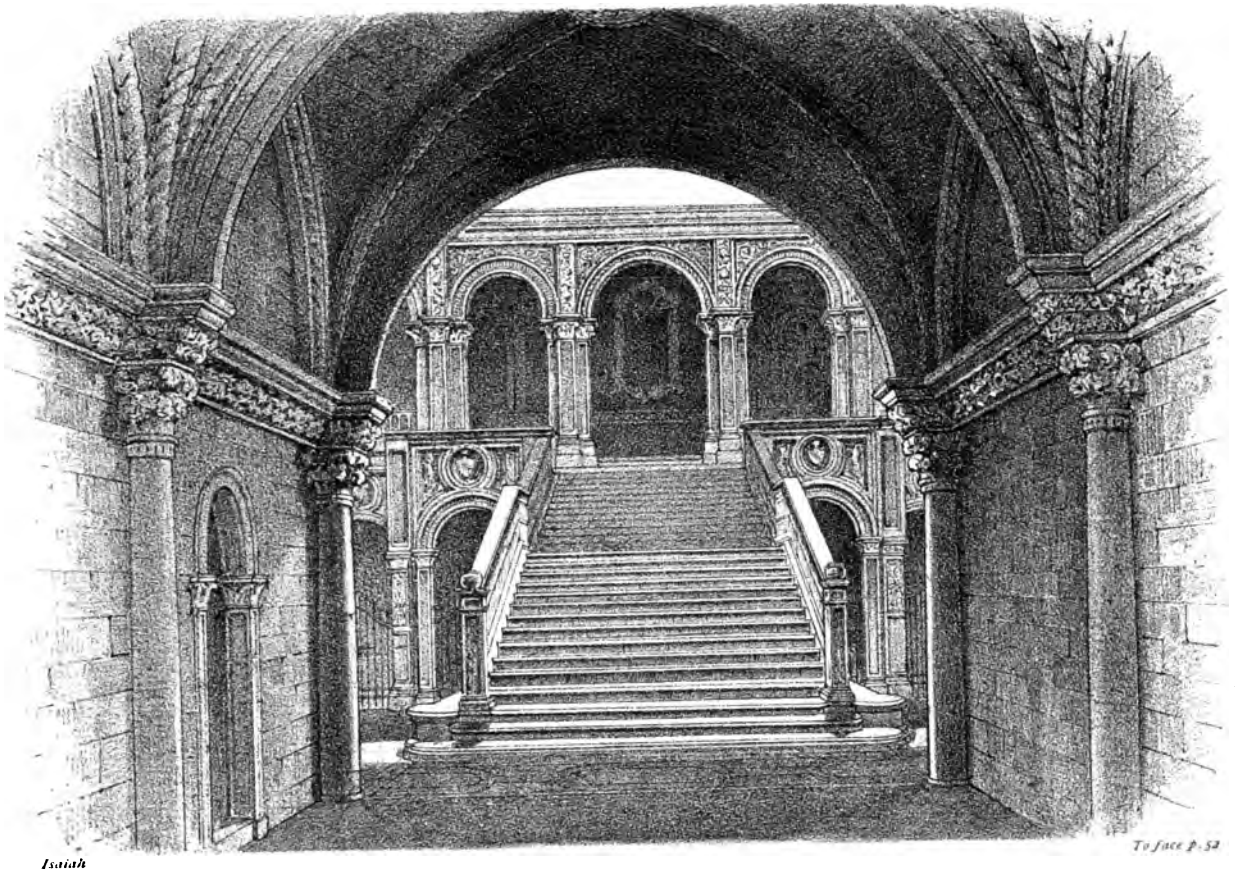
9 A ‹MIKTAM› of Hezekiah, king of Judah, when he had been
sick, and was recovered from his sickness:

10 I thought, I must go ‹hence› in the noontide of my days,
Within Sheol's gates am I held for the rest of my years.
11 I thought, I shall no more see Jah in the land of the living,
Not a man shall I behold any more with dwellers in the
‹world›.

12 My abode is plucked up and uncovered from me like the
tent of a shepherd;[22]

38, 21 *And Isaiah said: Let them fetch a cake of figs, and press it as a poultice on
22 the boil, that he may recover. And Hezekiah said: What is the sign that I
shall go up to JHVH's house?

8 β ten steps



To face p. 52

THE STEPS OF AHAZ

(See p. 166, l. 52: p. 212, No. 6)

38 I have rolled up, like a weaver, my life; from the loom He severs me.[23]
13 Night and day Thou givest me up ‹to my pains›; I cry even till morning;
Like a lion—so does ‹my torturing pain› break all my bones.* 5

14 Like a swift,[β] so do I scream;[24] I mourn like a dove;
Mine eyes ‹look tearfully› heavenward: JHVH, ‹be careful› for me, be Thou my surety!
15 What shall I say, and ‹what› ‹object› against Him, when He Himself has done it? 10
. because of the bitterness of my soul.

16 O Lord, ...
‹Do thou refresh› my spirit, and make me sound, and revive [me!
* * * * * * * * * * * * * 15
* * * * * * * * * * * * *

17 Behold for ‹my› welfare came bitterness to me,[25] * * *;
* * * * * * * * * * * * * * * * * * *
But Thou hast ‹withheld› me from the ‹bottomless› pit of ‹ruin›,[26]
Yea, Thou hast cast all my sins behind Thy back.

18 For Sheol does not thank Thee, nor does Death praise Thee,[27] 20
Those who have gone down to the pit hope not for Thy ‹loving-kindness›.
The living, the living, he praises Thee, as I do this day,
A father to sons makes known Thy faithfulness.[28]

LITURGICAL APPENDIX.[29] 25

20 ‹Be Thou pleased›, O JHVH, to deliver me;
And we will play on ‹the› stringed instruments
All the days of our life before JHVH's house.

38, 13 *night and day Thou givest me up
*
14 β‹or› a crane

6. Embassy of Merodach Baladan.[30]

(By same author as 2 and 4)

39, 1 AT that time the king of Babylon, Merodach Baladan ben-
Baladan, sent chamberlains and presents to Hezekiah, for
2 he had heard that he had been sick, and had recovered. And
Hezekiah had pleasure at this, and showed them his treasure-house,
the silver, and the gold, and the spices, and the fine oil, and the
whole of his armory, and all that was found in his stores; there
was nothing in his house, and in all his dominion, that Hezekiah
3 did not show them. Then came the prophet Isaiah to King
Hezekiah, and said to him: What have these men said, and
whence come they to thee? And Hezekiah said: From a far
4 country are they come to me, from Babylon. And he said: What
have they seen in thy house? And Hezekiah said: All that is in
my house they have seen; there is nothing in my stores which
5 I did not show them. Then Isaiah said to Hezekiah: Hear the
6 word of JHVH! [a] Behold, the days come when all that is in thy
house, and that which thy fathers have stored up until this day,
7 will be carried to Babylon;[31] nothing will be left, says JHVH. And
of thy sons who will issue from thee[β] some will be taken as
8 chamberlains in the palace of the king of Babylon. And Hezekiah
said to Isaiah: Good is the word of JHVH which thou hast spoken.
For peace and stability, he thought, will be at least in my days.

39, 6 [a] Sabaoth

7 [β] whom thou wilt beget

3. Appendices to the Genuine Isaiah

WHEREOF EACH NOW CONTAINS AN ISAIANIC FRAGMENT

PROPHECY I.

Fall of Moab.[1]

(‹722› or ‹589› B. C.; Isaiah's portion 711 B. C.; the whole edited late)

Oracle on Moab.

15, 1 WAIL YE,+ because in the night Ar-Moab was stormed, destroyed!
Because in the night Kir-Moab was stormed, destroyed![2]

2 ‹Dibon's people go up› to the sanctuaries to weep,[3]
On Nebo and on Medeba Moab wails,
On all heads baldness, every beard shorn.

3 In Moab's streets they gird themselves with sackcloth, on her roofs ‹is lamentation›,
In her market-places all Moab wails, weeping ‹bitterly›.

4 Heshbon and Elealeh cry out, even as far as Jahaz the sound is heard.

Therefore the +very+ ‹loins› of Moab complain, her inmost soul quails.[4]

5 My heart cries out for Moab,[5] * * *
Whose fugitives * * * * as far as Zoar;[6]

15, 5 [6]+to+ the ‹third Eglath›

15 For the ascent of Luhith, in tears do they ascend it,
In the way to Horonaim a cry of ruin do they ‹shout›.
6 For the waters of Nimrim become waste places,[6] [none.
Withered is the grass, gone is the herbage, verdure there is

7 Therefore the abundance which they have gotten, and their
Over the torrent of the ‹willows› do they carry it, [store,
8 Because the cry has gone round the border of Moab; [wailing;
Even to Eglaim ‹resounds› its wailing, and to Beer-Elim its
9 Because the waters of Dimon are become full of blood.
For I destine fresh ‹woes› for Dimon, [land * * * * .[7]
For the escaped of Moab lions, and for the remnant of the

16,1 Send ye the ‹presents› for the ruler of the land; ‹send them› by
the way of the rocky country through the wilderness, to the moun-
2 tain of Zion.[8] Then will be seen at the fords of Arnon, like
fluttering birds, scattered nestlings, the communities of Moab.

3 Apply counsel, act an umpire's part,[9]
At highest noon make thy shadow like the night,
Shelter the outcasts, betray not the fugitive!

4 Let ‹the outcasts of› Moab sojourn with thee; be to them a
shelter from the destroyer; for the ‹violent› are no more,[10] spoilers
are disappeared, they who trampled down are perished from the
land;

5 The throne is established by kindness,
There sits upon it in faithfulness in David's tent [justice.
A judge who is both zealous for judgment and skilled in

6 .We have heard of the pride of Moab, the very proud; of her
pride, and her haughtiness, and her insolence, and of her baseless
pratings.[11]

7 Therefore Moab wails for Moab, she wails in all her borders;
For the raisin-cakes[12] of Kir-Hareseth ‹they› moan, utterly
crushed.
8 Withered are the ‹vine-blossoms› of Heshbon ‹and› the vines
of Sibmah,
Whose choice grapes smote down the lords of nations,[13]
Which reached as far as Jazer, which strayed ‹even› into the
desert,[14]
Whose shoots spread abroad, ‹and› passed over the Sea.[15]



Isaiah

To face p. 56

STONE OF MESHA

(See p. 168, l. 20; p. 169, l. 31; p. 213, No. 7)

16,9 Therefore do I join in Jazer's weeping for the vine of Sibmah;
I water thee with my tears, O Heshbon and Elealeh, [fallen,[16]
For upon thy fruitage and upon thy vintage is a war-cry
10 Vanished are joy and gladness from the land of gardens,
In the vineyards there is no singing, no shouting; [stilled.
None treads out wine in the presses; the cry of the vintage is

11 Therefore my inmost parts wail like a lute for Moab,
And all that is within me for Kir-Hareseth.
* * * * * * * * * * * * * * * * *

12 And it shall come to pass, that when Moab wearies herself[a]
on the high place, and comes to her sanctuary to pray, and
prevails not, then shall Moab be ashamed of Chemosh in whom
she trusted.[17]

13 Such is the word which JHVH spoke concerning Moab afore-
14 time. But now JHVH speaks thus: In three years, exactly
measured, shall Moab's glory become contemptible, despite all that
great tumult, and the remnant shall be very small and without
strength.[18]

PROPHECY 2.

Fragments on the Doom of Edom and Kedar.

(1589; vv. 15–17: 711 B. C.)[1]

Oracle on Edom.

21,11 OUT of Seir there comes a voice to me:
Watchman, how late is the hour of the night? Watch-
12 The watchman answers: [man, how late is the hour?
The morning comes, and also the night:
Would ye inquire, inquire; come ye again.[2]

16,12 [a] appears

Oracle "In Arabia."

21, 13 In the thickets of ‹the wilderness› must ye lodge ‹at eventide›,
ye caravans of Dedanites![3]

14 Bring ye water to meet the thirsty,
Ye dwellers in the land of Tema,[4] ‹offer› bread to the fugitive.
15 For before the swords are they fled, before the ‹whetted›
And before the bent bow, and before the press of war. [sword,

16 For thus has the Lord said to me: In a year more, exactly
17 measured, all the glory of Kedar will be over, and the number
that is left of the warlike archers of the Kedarenes[5] will become
small. JHVH, Israel's God, has spoken it.

4. Prophecies on the Fall of Babylon

By Unknown Writers at the Close of the Exile

Prophecy 1.

The Exile's Vision.[1]

(B. C. 550–545)

21, 1 Oracle on ‹Chaldea›.

LIKE the rush of storms in the Southland
It comes from the desert, from a terrible land.[2]
2 To me is announced a direful vision: [devastates;
The robber ‹still› robs, and the devastator ‹still›
Go up, O Elam! Besiege, O Media!
All sighing ‹of captives› I will hush for ever.
3 Therefore are my loins full of anguish;
Pangs have seized me like ‹the pangs of› a woman in travail;
I writhe, so that I cannot hear; I am troubled, so that I cannot
4 My mind is bewildered; a horrible dread has dismayed me; [see.
Eventide that I long for is turned for me into trembling.
5 They prepare the table; they spread the carpets;[β]
Arise, ye princes, make the shield ready with oil![3]

6 For thus has the Lord said to me:
Go, station a watcher; what he sees he shall announce.

21, 1 [α] the wilderness of the sea

5 [β] they eat, they drink

21,7 And when he sees a troop of riders, horsemen in double rank,
A train of asses, a train of camels,[4]
He shall hearken with the utmost heed.
8 Then he cried ‹in my audience›: Upon the watch-tower, O Lord,
Do I stand continually by day,
And I remain at my post through all the nights.— [rank;
9 And behold, just then came a troop of horsemen in double
So he began, and said: Fallen, fallen is Babylon!
All the images of her gods have come shattered to the ground.
10 O my ⁺people⁺, threshed out and downtrodden![5]
What I have heard from JHVH Sabaoth, the God of Israel,
have I announced to you.

PROPHECY 2.

Fall of Babylon,

With an Ode of Triumph. (B. C. 550–545).

13,1 Oracle on Babylon which Isaiah ben-Amoz saw.[1]

2 UPON a treeless mountain raise ye a signal, lift up the voice to them,
Wave the hand, that they may enter the gates of the princes.
3 I have given a charge ‹[concerning my wrath]› to my consecrated ones,
I have also summoned my heroes[], my proudly triumphant ones.
4 Hark, a tumult in the mountains, as of a great multitude!
Hark, an uproar of kingdoms, of nations gathered together!
It is JHVH Sabaoth mustering the warlike host.

5 They come from a far country, from the end of the heaven,
JHVH and the instruments of His indignation, to destroy the whole earth.
6 Wail! The day of JHVH is near, as destruction from Shaddai[6] will it come!
7 Therefore will all hands hang down, * * * * ,
8 And every heart of mortals will quiver, | and dismayed will be
* * * *

13 Pangs and throes will seize them, they will writhe like a
woman in travail,
Stupefied each will look at the other, their faces will glow
like flames.

9 Behold,[α] He comes, inexorable, with fury and burning wrath,
To make earth a desolation, and to extirpate the sinners thereon.
10[β]The heavens and the Orions thereof[3] will not shed their bright
beams,
The sun will be darkened at his going forth, and the moon
will not give her brilliant light.
11 I will punish the world for ‹its› evil, and the wicked for their
iniquity,
I will still the arrogance of the proud, and will lay low the
haughtiness of tyrants.
12 I will make mortals more scarce than fine gold, and men than
the rich ore of Ophir.

13 Therefore will I make heaven tremble, and the earth will
move quaking from its place,
At the fury of JHVH Sabaoth, and in the day of His burning
anger.
14 And then, like a hunted gazelle, like sheep which no man
folds,
They will turn, every one to his own people, and flee, every
one to his own land;
15 Whoso is seized will be thrust through, whoso is caught will
fall by the sword;
16 And their children will be dashed in pieces before their eyes,
Their houses will be spoiled * * , their wives ravished.

17 Behold, I stir up against them the Medes, * * * * *
Who regard not silver, and take no pleasure in gold.
18 * * * and bows * * * *
* * young men * ‹maidens› ‹will be› dashed in pieces;
With ruth they will not look on children, nor will they have
pity on the fruit of the womb.
19 And Babylon, glory of kingdoms, proud ornament of the
Chaldeans, will fare
As when God ‹Himself› overthrew Sodom and Gomorrah.

13,9 [α] the day of JHVH 10 [β] the stars of

13, 20 It will be uninhabited for ever, and tenantless age after age;[4]
No roving herdsman will pitch tent there, nor shepherds let
‹their flocks› lie down there.
21 Wild cats will lie down there, * * * * *
Their houses will be full of jackals, * * * *
Ostriches will dwell there, satyrs will dance there,
22 Hyenas will howl to each other in ‹its› towers, and wolves in
the voluptuous palaces:
Its time is nearly come, and its days will not be prolonged.

14, 1 For JHVH will have compassion upon Jacob, and will yet again
choose Israel, and settle them upon their own land, and the
sojourners will join themselves to them, and attach themselves to
2 the House of Jacob.[5] The peoples will take them, and bring them
to their place, and those of the House of Israel will take them
in possession on JHVH's land, as bondmen and bondmaids, and they
will become the captors of their captors, and will subdue their
3 taskmasters. And then, JHVH having given thee rest from thy
travail, and from thy disquiet, and from the hard service which men
4 laid upon thee, thou wilt recite this strain of derision upon the
king of Babylon, and wilt say:

How still is the despot become, || how still is the ‹raging›!
5 Broken has JHVH the staff of the wicked, || the rod of the
tyrants,
6 Which smote peoples in passion || with stroke unremitting,
Which trampled the nations in anger, || unchecked was his
trampling!
7 Still and at rest, the whole earth; || into shoutings of triumph
break they;
8 At thy fate the pine-trees rejoice || ‹and› Lebanon's cedars,
‹saying›:
No woodman comes up against us || since thou art laid low.

9 Sheol beneath is startled because of thee, || expecting ‹soon›
thine arrival;[6]
For thee the shades it arouses, || all the bell-wethers of man-
kind;
It makes arise from their thrones || all the kings of the
10 They all address thee * * * , || and say to thee: [nations.
Thou, too, art made strengthless as we are— || to us hast
thou been leveled!

14, 11 Brought down to Sheol is thy pride || ·and· the twang of thy harps;
Beneath thee corruption is spread, || with worms art thou covered.

12 How art thou fallen from heaven, || O radiant one, Son of the Dawn![7]
‹How› art thou struck down to the ground, || ·to lie· a stiff ·corpse· upon ‹corpses›!
13 And thou, thou didst say in thy heart: || The heavens will I
Above the stars of God || will I exalt my throne, [scale,[8]
I will sit on the Mount of Assembly || in the recesses of the North,
14 I will mount above ·even· the hills of the clouds,[9] || I will match the Most High.
15 Nathless thou art brought down to Sheol, || to the ·very· recesses of the pit.

16 They who see thee, on thee do they gaze || and thee they consider, ·saying·:
Is this he who startled the earth, || who shook kingdoms,
17 Who made the world a desert, || and broke down its cities,
Who sent not his prisoners back free, || ‹[each one ‹to› his house]›?
18 ‹›Kings of nations, all of them, || repose in high estate, []
19 But thou ‹among the slain› art flung down, || ·among· those who are pierced with the sword,
Who go down to the ‹very base› of the pit,[10] || as a carcass trodden under foot.

‹How art thou cut off› from thy grave, || as a scion abhorred,
* * * * * clothed ‹with shame›. [with them.
20 ‹As for thy fathers›, thou mayest not be joined || in burial
Because thou hast destroyed thy land, || hast slain thy people.
Nevermore be named || the race of ·the evil-doer·! [‹father›,
21 Shambles prepare for his sons, || because of the guilt of their
That they arise not, and take the earth in possession, || and fill the face of the world with ‹heaps›.[11]

22 And I will arise against them, says JHVH Sabaoth, and will cut off from Babylon record and remnant, scion and seed, ·such· is

14, 23 JHVH's oracle; and I will make it a possession of the bittern, and pools of water, and will sweep it with the besom of extirpation, says JHVH Sabaoth.

PROPHECY 3.

Israel's Redemption and Destiny.

ORIGINAL PROPHECIES OF THE SECOND ISAIAH.[1]

1. Good News for the Exiles.

40, 1 COMFORT ye, comfort ye my people, says your God.
2 Speak ye tenderly to Jerusalem, and proclaim to her
That her hard service is accomplished, her ·debt of· guilt is discharged,
That she has received from JHVH's hand double for all her sins.[2]

3 Hark! there is a cry: Clear ye in the wilderness the way of JHVH,
Make plain in the desert a highway for our God,
4 Let every mountain and hill sink down, and every valley be uplifted,
And let the steep ground become level, and the rough country plain!

9 To a high mountain get thee up, O company that bringest good news to Zion,
Lift up mightily thy voice, O company that bringest good news to Jerusalem,[3]
Lift it up courageously,
Say to the cities of Judah: Behold! your God!
10 Behold,[β] JHVH comes as a strong one, His arm ruling for Him;
Behold, His reward is with Him, and His recompense ·goes· before Him.
11 As a shepherd will He tend His flock,[4] with His arm will He gather ·it·,
The lambs ○ in His bosom will He carry, those that give suck will He lead.

40, 5 [α] And the glory of JHVH will be revealed, and all flesh will see it together, for the mouth of JHVH has spoken it.

10 [β] the Lord

2. The creature first humbled and then encouraged

by true thoughts of JHVH.

40,6 HARK! ·A voice· says: Proclaim! and ‹I say›: What shall I proclaim?
All flesh is grass, and all the ‹strength› thereof like the flowers of the field;
7 The grass withers, the flowers fade, because the breath of JHVH has blown thereon.[a]
8 The grass withers, the flowers fade, but the word of our God stands for ever.

12 Who has measured the waters with the hollow of his hand, and meted out heaven with a span,
And comprehended the dust of the earth in one third ·of an ephah·,
And weighed ·mountains with scales, and hills with a balance?
13 Who has meted out the mind[5] of JHVH, and ·who·, as His counselor, gives Him knowledge?
14 With whom has He taken counsel, that He might obtain insight,
And be taught as to the path of right,[a] and be shown the way of understanding?
15 Behold, the nations are like a drop on a bucket,[6] and as fine dust on a balance are they reckoned;
Behold, He lifts up ·the· islands[7] like a mote;
16 And Lebanon is not sufficient for fuel, nor its beasts enough for burnt-offerings.

17 All nations are as nothing before Him; they are reckoned by Him as vacancy and chaos.
18 To whom then will ye liken God, and what sort of likeness place beside Him?
19 An image! a craftsman has cast it, and a goldsmith overlays it with gold;[b]

40,7b [a] surely, the people is grass
14b [a] and teach Him knowledge
19 [b] and chains of silver a goldsmith * *

41, 10 Fear not, for I am with thee; cast no look of terror, for I
am thy God.
I strengthen thee; yea, I help thee; yea, I uphold thee with
my triumphant right hand.
[confounded,
11 Behold, all who were enraged at thee will be ashamed and
The men who contended with thee will become nought, and
perish;
12 Thou wilt seek them, and not find them, the men who strove
with thee;
They will become nought and mere vacancy, the men who
warred with thee.

13 For I, JHVH, thy God, hold fast thy right hand,
I who say to thee: Fear not, I help thee.
14 Fear not, thou worm Jacob, ye ‹puny worms› of Israel;
I help thee, such is JHVH's oracle, and ·I am· thy redeemer,*
O Israel.

15 Behold, I make of thee a new threshing-sledge,β furnished
with teeth;
Thou shalt thresh mountains, and crush them, and shalt treat
hills like chaff.16
16 Thou shalt winnow them, and the wind shall carry them away,
and the tempest shall scatter them;
But thou wilt exult in JHVH, and of Israel's Holy One wilt
thou make thy boast.

17 γThe poor who seek water, while there is none, whose tongue
is parched with thirst,
I, JHVH, will answer; I, the God of Israel, will not forsake.
18 On bare hills I will open rivers, and fountains in the midst of
valleys.
I will make the wilderness a brimming lake, and dry land
channels of water.

19 I will set in the wilderness the cedar, the acacia, the myrtle,
and the olive-tree,

41, 14 *is the Holy One ·of Israel· * 15 βa pointed instrument * 17 γthe afflicted and

41 I will place in the desert the pine, the plane-tree, and the
cypress together,[17]
20 That men may see, and acknowledge, and consider, and
understand at once,
That JHVH's hand has done this, and Israel's Holy One has
created it.

4. Dispute between the true God and the False Deities.

21 BRING forward your suit! says JHVH;[18]
Produce your ‹idols›! says Jacob's King.
22 Let them ‹draw near›, and announce to us what shall happen;
The former events, how they were foretold,[19] do ye announce,
that we may reflect upon them!

Or else the future events do ye declare to us, that we may
mark their issue;
23 Announce the things that are to come hereafter, that we may
know that ye are gods;
Yea, do something, either good or bad, that we may at once
marvel, and have somewhat to see.
24 Behold, ye are nought, and your work is ‹nothingness›.*

25 I roused up one from the North, and he came; from the
rising of the sun, one who calls upon my Name,
That he may ‹trample› governors like mortar, and as a potter
who treads clay.
26 Who announced this from the beginning, that we might know
it? and from aforetime, that we might say: Right.[20]
None was there who announced it, none who declared it, none
who heard your words.

27 I, the first one, ‹announced› it to Zion, and to Jerusalem I
gave a harbinger of good news.[21]
28 But when I ‹looked about›, there was no one, and among
those ‹vain gods› there was none who prophesied,
So that I might ask them, and they might give an answer.

29 Behold, they all are vanity; their work is nothing worth; wind
and vacancy are their molten images.[22]

41, 24 *an abomination is he who chooses you

5. Contrast between the ideal and the actual Israel.

42, 1 BEHOLD, my Servant[23] whom I uphold;
My chosen, in whom my soul delights;
I have put my spirit upon him,
He will set forth the law to the nations.[24]

2 He will not cry aloud, nor ‹roar› ·as a lion·,
Nor cause his voice to be heard in the street.
3 A cracked reed he will not break,
And a dimly burning wick he will not quench.[25]

Faithfully will he set forth the law;
4 He will not burn dimly nor be crushed ·in spirit·,
Till he have set the law in the earth,
And for his instruction the ·far· countries wait.[26]

5 **Thus says JHVH,[27]·**
He who created the heavens, and stretched them forth,
Who spread out firmly the earth with the products thereof,
Who gives breath to the folk upon it, and spirit to those who walk thereon;

6 **I, JHVH, have called thee in righteousness, and ‹have taken hold› of thy hand,**
And ‹formed› thee, and ‹set› thee as a covenant for ·the human· folk, as a light of the nations,
7 **Opening blind eyes, ‹and unclosing deaf ears›,**
Bringing out captives from confinement, and from the prison-house those who sit in darkness;

8 I am JHVH, that is my Name, [images.
And my honor will I not give to another, nor my praise to
9 The former events, behold, they are come, and new things do I announce;
Before they spring forth ·into being·, I tell you of them.[28]

10 Sing to JHVH a new song,
And His praise from the end of the earth;
‹Let› the sea ‹roar›, and all that is therein,
The ·far· countries ·by the sea· and the inhabitants thereof.

42, 5 ·the ·true· God

42, 11 Let the wilderness and the ‹desert› rejoice,
The villages which Kedar inhabits;
Let Sela's inhabitants exult,
From the top of ·their· mountains let them shout amain;*
13 JHVH goes forth like a hero,
Like a warrior He stirs up ·His· rage,
He gives a cry, a piercing battle-cry,
Upon His foes He proves Himself a hero.

14 I have been long time silent,[β] I have been still, and restrained myself;
·Now· like a woman in travail will I groan, I will both pant and gasp.
15 I will lay waste mountains and hills, and all their herbage will I dry up;
I will turn rivers into islands, and pools will I dry up;
16 And I will lead the blind on the way,[β] in paths which they know not will I guide them;
I will turn darkness into light before them, and rugged ground into level.

17 These are the promises which I will not omit to fulfil. They will ·then surely· draw backward; they will be ‹clothed with› shame, who trust in graven images, who say to molten images: Ye are our gods.

18 Ye deaf, hear; and ye blind, look up, that ye may see.[β]
19 Who is blind[γ] but ‹the Servants of JHVH›, and deaf as ‹their rulers›.[δ]
20 Much hast thou seen, without observing it; ·thou· whose ears were open, yet didst ‹thou› not hear!

21 JHVH was pleased, for His righteousness' sake to make ·His· instruction great and glorious,

42, 12 *Let them render glory to JHVH,
And declare His praise in the ·far-off· lands.

*

16a β which they know not

*

19 γ ‹ as the Servant of JHVH * δ as my messenger whom I send ›

42,22 Yet it is ‹still› a people spoiled and plundered, [houses;
‹They are all snared› ‹in dungeons›,[38] and hid in prison-
They are become a spoil, and there is no rescuer; a plunder,
and there is none who says: Restore.

23 Who among you will give ear to this, will attend, and hear for the time to come?
24 Who gave up Jacob to ‹plunderers›, and Israel to spoilers,*
25 And poured out upon him the heat of His anger, and ‹His› violence ‹like a flame›,
So that it scorched him round about, but he marked it not;
and it burned him, but he laid it not to heart?

43,1 And now, thus says JHVH, thy Creator, O Jacob, and thy Fashioner, O Israel:
Fear not, I redeem thee; I call thee by name, mine art thou.
2 When thou passest through waters I will be with thee, and rivers shall not overflow thee,
When thou goest through fire thou shalt not be scorched, neither shall flame burn thee.

3 For I, JHVH, am thy God; ‹I›, Israel's Holy One, thy deliverer;
I give Egypt as thy ransom, Ethiopia and Seba for thee,[33]
4 Since thou art precious in mine eyes; thou art honored, and I love thee;
I will give the ‹far› ‹countries› in thy stead, and peoples for thy life.

5 [β]From lands of the sunrise I bring thy offspring, and from lands of the sunset I gather thee;
6 I say to the North: Give up! and to the South: Withhold not!
Bring my sons from far, and my daughters from the ends of the earth,
7 Every one who is called by my name, and whom for my glory I have[γ] formed and made.

42,24 *Was it not JHVH, He against whom we sinned, and in whose ways they would not walk, and to whose instruction they were not obedient?

43,5a [β]Fear not, I am with thee 7 [γ]created

6. Israel, even wßen blind, must bear witness

for the true God against the false gods; the argument from prophecy repeated.

43,8 ‹HO›, ye people with eyes, but blind, and ye with ears, but deaf![34]

* * * * * * * * * * * * * * * * * * *

* * * * * * * * * * * * * * * * * * *

9 ‹Let› all the nations ‹assemble themselves›, and let the peoples gather together.
Who among them can announce such things, and ‹as the first one›[35] ‹declare it to us›?
Let them produce their witnesses, that they may be ·proved· in the right, and that ‹we› may hear, and say: It is truth.
10 Ye are my witnesses, says JHVH, and ‹my Servants› whom I have chosen,
That ye may acknowledge and believe me, and discern that I am He ·who· works;[36]
Before me no God was formed, nor shall there be after me.
11 I, I am JHVH, and beside me there is no deliverer.
12 It was I who ·both· announced ‹› and declared,— there was no strange god among you;[37] ye are my witnesses, says JHVH, and
13 I am ‹your redeemer› ‹from the beginning›,* and none can rescue out of my hand; when I work, who can hinder it?

7. Fall of Babylon and the Second Exodus.

14 THUS says JHVH, your redeemer, Israel's Holy One:
For your sake have I sent to Babylon, ...

.

15 I, JHVH, your Holy One, the Creator of Israel, your King.

16 Thus says JHVH: * * * * * [waters,
Who opens a way in the sea, and a path in the mighty
17 Who brings forth chariot and horse, ‹a large› and potent host;
Together they lie down, they cannot arise, they are quenched, they have gone out like a wick.[38]
[not!
18 Remember not former things, and things of old time consider

43.13 *I am He

43, 19 Behold, I accomplish a new thing; already it springs forth.[39]
Do ye not perceive it?
Yea, I will set a way in the wilderness, ·and· rivers in the desert;
20 Wild beasts of the field will honor me, the jackals and the ostriches,*

8. The Lord pleads with careless Israel.

22 YET not upon me hast thou called,[40] O Jacob, ·nor· ⁊ about me hast thou wearied thyself, O Israel;
23 Thou hast not brought me the sheep of thy burnt-offerings, nor honored me with thy sacrifices.
·Truly·, I burdened thee not with offerings, nor wearied thee with incense,
24 ·Yet· thou boughtest me not sweet cane with money, nor with the fat of thy sacrifices didst thou satisfy me;
Burdens, nothing else, hast thou given me by thy sins, and weariness by thy iniquities,
25 ·Yet· I myself am He who blots out thy rebellions,[41b] and thy sins I remember not.

26 Put me in mind, let us plead together; recount thou, that thou mayest be justified.
27 Thy first father sinned,[42] and thy mediators[43] rebelled against me,
28 ·And thy princes profaned my sanctuary·[44] * * * * *
·So I gave up· Jacob to the ban, and Israel to contumely.

44, 1 And now hear, O Jacob, my Servant, and Israel whom I have chosen;
2 Thus says JHVH, thy Creator, and He who formed thee from the womb, who helps thee:
Fear not my Servant, Jacob, and thou, Jeshurun,[45] whom I have chosen:
3 I will pour water upon the thirsty, and streams upon the dry ground.
I will pour my spirit[46] upon thy posterity, and my blessing upon thy offspring,

43, 20b "For I give waters in the wilderness, streams in the desert, to yield drink to my
21 people, my chosen. The people which I have formed for myself, they will proclaim my praise.
25 a for my own sake

44,4 So that they spring up ‹as grass› amidst ‹waters›, as willows
by water-courses.
5 One will say: I am JHVH's; and another will ‹name himself›
by the name of Jacob,
And another will mark ‹on› his hand: JHVH's,[47] and ‹receive
the surname› Israel.[48]

9. The sole divinity of the Lord proved by His prophecies.

(With a later insertion on Idolatry)

6 THUS says JHVH, the King of Israel, yea, his redeemer,
JHVH Sabaoth:
I am the first and the last, and beside me there is no God.
7 And who is like me? ‹let him stand forth, and› cry; let him
declare it, and set it in order before me!
‹Who has announced very long since› the future? and things
that are to come let ‹the vain gods› declare ‹to us›!
8 Shudder not, nor ‹be disquieted›; have I not long ago
declared[a] and announced it?
Ye are my witnesses. Is there a God[β] ‹or› a Rock ‹beside me›?

9 Those[49] who fashion images are all of them ‹like› chaos, and
their precious things are unprofitable,
Their ‹own› witnesses neither see nor perceive ‹anything› —
that they may be put to shame.
10 Who dares fashion a god, and cast an image, to no profit?
11 Behold, all his ‹charmers› will be put to shame, and ‹his›
enchanters[50] ‹will be confounded›.
Let them all assemble, ‹and› stand forth; they will all shudder,
and be shamed.
12 The smith prepares it over the burning coals, and with ham-
He prepares it with his strong arm; [mers fashions it,
He becomes hungry also, and has no ‹more› strength; he
drinks no water, and is faint.
13 The carpenter stretches out a line, [‹with a carving tool›,[γ]
He ‹determines the proportions› with a stilus, he shapes it[δ]
And makes it like the human figure, like the beauty of a man,
to dwell in a house.

44,8 [a] to thee
[β] beside me
13 [γ] he makes it
[δ] with compasses

44, 14 cedars, and took an ilex,
An oak, too, he reared up for his use among the trees of the
He planted a pine, and the rain nourished it. [forest;
15 So it served for a man to burn;
He kindled a fire therewith, and warmed himself;
He heated the oven also, and baked bread;
Yea, he formed it ‹into› a god, and prostrated himself; made
it into an image, and bowed down to it.
16 Half of it he has burned in the fire, [and is satisfied;
And ‹upon the coals thereof› he roasts flesh; he eats the roast,
He warms himself also, and says: Aha! I am warm, I feel
the glow;
17 And the residue of it he has made into a god, ‹into an image,
and bows down to it›;
He prostrates himself, and prays to it, and says: Rescue me,
for thou art my God!
18 They have no perception nor discernment.
For their eyes ‹are bedaubed›, past seeing, and their minds
past comprehending.
19 And he considers not, nor is there knowledge or sense to say:
Half thereof I have burned in the fire, [ate,
I have also baked bread upon its coals, I roasted flesh, and
And of the remainder thereof shall I make an abomination?
to a wooden ‹image› shall I bow down?
20 Whoso troubles himself for ashes, a deluded heart has turned
him aside,
That he cannot rescue himself, nor say: Is there not a lie
in my right hand?
21 **Remember these things,[sr] O Jacob; ‹yea, heed them›, O Israel,**
for thou art my Servant;
I have formed thee, a Servant art thou to me; O Israel, thou
wilt not ‹renounce› me!
22 **I have blotted out as a mist thy rebellions, and as a cloud**
Return to me, I have redeemed thee. **[thy sins;**

23 Be triumphant, O heavens; JHVH has finished ‹His work›!
Shout, O depths of the earth!
Break forth, O mountains, into cries of triumph!
O forest, and every tree therein!
For JHVH has redeemed Jacob,
And glorifies Himself in Israel!

10. Cyrus conquers for the sake of God and of Israel.

44,24 THUS says JHVH, thy redeemer, and He who formed
thee from the womb:
I am JHVH, who wrought everything,
Who stretched forth the heavens, alone, who spread forth the
earth — ◦who was with me◦? —
25 Who brings to nought the omens of the impostors, and
makes the diviners ◆of Babylon◆ mad,
Who turns the wise backward, and makes their knowledge
folly,
26 Who ratifies the word of His ‹servants›, and[α] the prophecy
of His messengers,[58]
Saying of Jerusalem: Be it inhabited! and ‹of› the Temple: Be
thy foundations laid!
And of the cities of Judah: Let them be built! and the ruins
of the land will I raise up;
27 Who says to the flood: Be dry! and thy rivers will I parch
up;
28 Who says of Cyrus: My ‹friend›[53] ◆is he◆, and all my pur-
poses will he accomplish.[54β]

45,1 Thus says JHVH to His anointed, to Cyrus,[55] whose right
hand I have grasped,
That nations ‹may be terror-stricken› before him, and that I
may ungird the loins of kings,
To open doors before him, and that gates may not be closed;
2 I myself will go before thee; ‹ways› will I make level,
Doors of bronze will I break in pieces,[56] and bars of iron
cut in sunder;
3 And I will give thee the treasures of darkness and the hoards
of secret places;[γ]
For it is I, JHVH, who calls thee by thy name, ◆I◆, the God
of Israel.[57]

44,26 [α] accomplishes

28 [β] ‹who› say‹s› of Jerusalem: Let it be built! and ‹of› the Temple: Be thy foundations laid!

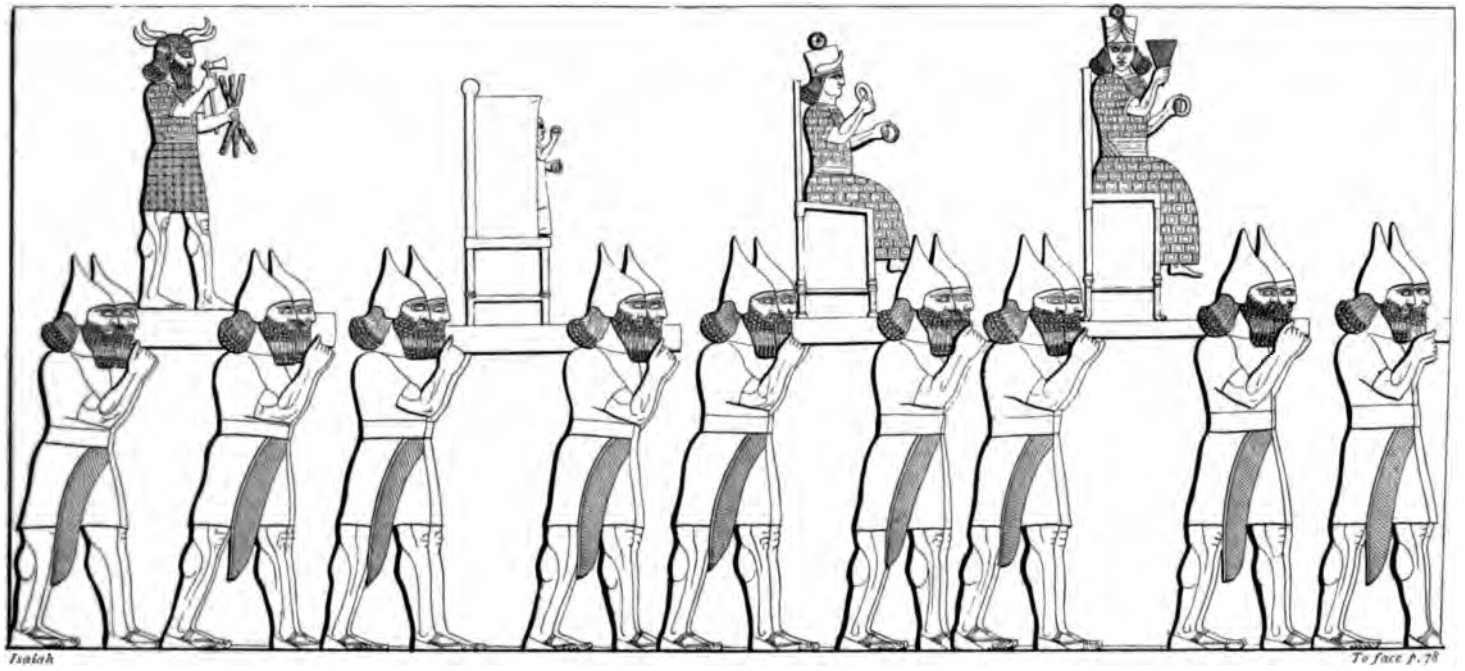
45,3 [γ] that thou mayest acknowledge

45,4 For the sake of Jacob, my Servant, and Israel, my Chosen,
I called thee by thy name; I ‹took delight in› thee, though
thou knewest me not. ‹[*]›
5 I am JHVH, and there is none else; beside me there is no
God[]; 5
6 That men may acknowledge, both in the east and in the west,
That there is none beside me—I am JHVH, and there is
none else—
7 Who forms light, and creates darkness, who makes welfare,
and creates calamity,[58] 10
I, JHVH, ‹the ‹true› God›, am the author of all this.
8 Shower, ye heavens, from above,
And let the sky rain righteousness!
Let the earth open ‹its womb›,
And ‹bear the fruit of› deliverance * * * 15
And ‹let it› cause victory to spring up also!
I, JHVH, have created this.[59]

9 Woe unto him who strives with Him who formed him, a
potsherd like ‹other› potsherds of earth![60]
Does the clay say to him who moulds it: What canst thou 20
make? and ‹his work›: ‹Thou hast› no hands!
10 Woe unto him who says to a father: What canst thou beget?
and to a woman: What canst thou bring forth?
11 Thus says JHVH, the Holy One of Israel, and He who formed
it: 25
Of things to come ‹will ye question› me! and concerning the
work of my hands[β] will ye lay commands upon me!
12 I myself made the earth, and man upon it I created,
My hands have stretched out the heavens, and upon all their
host have I laid commands. 30
13 **‹So› it was I who aroused him in righteousness, and all his**
ways will I make level;
He will build my city, and my exiled ones will he set free.[γ]

14 **Thus says JHVH ‹Sabaoth›: The ‹exiles› of Egypt, [stature,[60a]**
And the ‹captives› of Ethiopia, and the Sabeans, men of 35

45,5b * I girded thee, though thou knewest me not
11 β concerning my sons[61]
13 γ not for price, and not for reward, says JHVH Sabaoth



Isaiah *To face p. 78*

BABYLONIAN PROCESSION OF IMAGES

(Isaiah, c. 45, v. 20)

45 Before thee will pass,* * * * * *
And to thee will they bow down, to thee will they pray,[63]
‹Saying›: Only in thee is God, and beside there is none, no Godhead at all;
15 Truly ‹with thee› God hides Himself,[63] the God of Israel is a deliverer!
16 Ashamed, yea, confounded are all ‹who rose up against Him›;
Together are gone into confusion the ‹idol›-making craftsmen.
17 ‹But› Israel has received from JHVH an everlasting deliverance;
Ye shall not be ashamed nor confounded to all eternity.

18 For thus says JHVH, the Creator of the heavens,—He is the ‹true› God;
The Former and Maker of the earth,—He established it,
Not as a waste did He create it, to be inhabited He formed it:
I am JHVH, and there is none else.[64]
19 Not in secret[65] have I spoken, in* the land of darkness,[66]
Nor have I said to the posterity of Jacob: Seek that which is vain;
‹I›, I, JHVH, promise truly, ‹and› announce rightly.
20 Assemble, and come; draw near together, ye of the nations who have escaped!
No knowledge have they who bear about their wooden idols,[67]
And pray to a god who cannot deliver.
21 Announce ye and produce ‹your idols›; let them also take counsel together!
Who has declared this from ancient times, ‹and› long ago has announced it?
Is it not I, JHVH? and there is no God beside me,
A God who speaks truth and delivers, there is not beside me.
22 Turn to me, and receive deliverance, all ye ends of the earth,
For I am God, and there is none else.
23 By myself have I sworn,
A true word has gone out of my mouth, a word that shall not be recalled,
That to me every knee shall bow, every tongue shall swear.
24 Only through JHVH has ‹Jacob› victories and strength;
‹Together will they perish›, and be put to shame — all those who were incensed against him,
25 ‹But› in JHVH will triumph, and ‹in Him› make their boast, all who spring from Israel.

45, 14 *and become thine; after thee will they go, in chains will they pass

19 *a place of

11. The Deities of Babylon and the God of Israel contrasted.[68]

46, 1 BEL has bowed down, Nebo ‹has crouched›,[69]
Their images have passed to the beasts and to the cattle;
that which ye bore about[70] is carried as a burden, a burden for the jaded ‹beast›.
2 They have crouched, they have bowed down together;
They, ‹the gods›, could not rescue the burden,
But are themselves gone into captivity.
3 Hearken to me, O House of Jacob, and all the remnant of the House of Israel,
Who have been carried as a load from the birth, who have been borne[71] from the mother's womb,—
4 Even to old age I am the same, even to gray hairs I will support ‹you›,
I have ‹carried the burden›, and I will ‹still› bear, yea, I will support and rescue ‹you›.
5 To whom will ye liken and equal me, and compare me, that we may be like?
6 ‹Behold› those who ‹contribute› gold from the bag, and weigh silver in the balance,
They hire a goldsmith, that he make a god thereof; they fall down — aye, prostrate themselves,
7 They bear it upon the shoulder laden therewith, and set it [on its base,
‹There it stands›, not moving from its place;
Yea, let a man cry to it, it neither answers, nor rescues him out of his trouble.
8 Remember ye this, and ‹own› yourselves ‹guilty›; lay it to heart,
9 Remember the former things in distant ages, [ye apostates!
For I am God, and there is none else,—divine, and there is none like me,—
10 Who has announced the latter end from the beginning, and from ancient ‹times› ‹things› before they happened,
Who has said: My purpose shall stand, and all my pleasure will I perform;
11 Who has called from the East a bird of prey, the man of His purpose from a far country,—
As I have spoken, I will bring to pass; as I have planned, I will accomplish.
12 Hearken to me, ye ‹discouraged› ones, who are far from ‹the thought of Israel's› victory;[72]

46,13 I have brought near my ·gift of· victory, it is not far off, and
my deliverance will not tarry;
I appoint in Zion deliverance, ·and· for Israel my glory.

12. Song of Derision upon Babylon.

47,1 COME down, and sit in the dust, || O virgin Babylon![73]
Throneless, sit on the ground, || O maiden Chaldea!
For thou shalt be called nevermore || The Tender, The Dainty.
2 Take the mill-stones, and grind meal; || put back thy veil,
Lift up the train, bare the leg,‹[a]› || wade through streams.[]
3.4 ‹Irreversible› vengeance will I take, || ‹says› our redeemer,—
JHVH Sabaoth is His name, || Israel's Holy One.

5 Sit silent, be closed in darkness, || O maiden Chaldea! [doms.
For thou shalt be called nevermore || The Mistress of King-
6 I was wroth with my people, || ·and· profaned my heritage,
I gave them to thee, ·but· thou showedst them || no compas-
On the aged thou madest thy yoke || to press heavily.[74] [sion,
7 And thou saidst: I shall last for ever, || ·yea, be· mistress
perpetually,
Thou didst not lay this to thy heart, || nor think of the future.

8 And now hear this, O Voluptuous One, || who sittest securely,
Who sayest in thy heart: || I, and none but me!
I shall not sit in widowhood, || nor know the loss of children;
9 Therefore shall come to thee both of these || in a moment
·and· in the same day:
Loss of children and widowhood, in full measure || shall they
come upon thee,
Despite the vast number of thy spells, || despite thy many
enchantments,
10 And ·though· thou wast secure in thy wickedness, || and
saidst: None sees me.

‹Lo›, thy wisdom, thy knowledge, || this has turned thee aside,
So that thou saidst in thy heart: || I, and none but me!

47,3a [a] bared be thy nakedness; yea, let thy shame be seen

47, 11 **Therefore a ‹demon of› calamity shall fall upon thee || whom thou art powerless to appease,**
And suddenly a crushing storm shall come o, || which thou art unskilled ‹to› * * .
12 **Pray, persist in thy spells, || and in thy many enchantments;[α]**
Perchance thou canst help somewhat, || perchance thou wilt strike terror!

13 Self-wearied art thou with counsels; || pray, let them stand forth,
Yea, let them deliver thee, the ‹dividers› of heaven,[75] || the gazers on stars,
Who make known, each new moon, || whence ‹troubles› are coming![76]
14 Behold, they are become like stubble || which fire has burned,
They cannot rescue their own life || from the grasp of the flame;[β]
15 Such are they become to thee || about whom thou didst trouble thyself[γ] from thy youth up,
They flee staggering, every one straight onward; || there is none to save thee!

13. The new and the old Prophecies.[77]

48, 1 **HEAR ye this, O House of Jacob,**
Who are called by the name of Israel, and have come forth from the ‹loins› of Judah,
Who swear by the Name of JHVH, and celebrate the God of Israel,—
2 Not indeed truthfully nor rightly,—for they call themselves after the Holy City,
And stay themselves on Israel's God, whose name is JHVH [Sabaoth.
3 **The former things I announced long ago;**
From my mouth came they forth, and I ‹declared› them;
suddenly I wrought, and they came.
4 Because I knew that thou wast obstinate, and thy neck an iron band,
And thy forehead brass.

47, 12 [α] about which thou didst trouble thyself from thy youth
*
14 [β] it is not a coal for giving warmth, nor a fire to sit before
*
15 [γ] thy traffickers

48,5 And I announced it to thee long ago, before it came
I showed it to thee,
Lest thou shouldst say: My idol has wrought it, and my
graven and my molten image has appointed it.
6 Thou hast heard it; ; and ‹thou›, wilt thou not
‹bear witness to› it?
New events I declare to thee henceforth, ‹yea› ‹difficult› things
which thou hast not known.
7 Now have they been created, not of old, and in former times
thou heardest them not,
Lest thou shouldst say: Behold, I knew them.
8 Thou hast neither heard nor known them, nor ‹was› thine
ear open‹ed› heretofore,
For I knew that thou wast indeed treacherous, and wast
called: Apostate from The Birth,
9 For my Name's sake I defer mine anger, and because of my
praise I ‹am indulgent› to thee, that I may not cut thee off.
10 Surely I have refined thee, but without gain of silver; I have
tried thee in the furnace ‹in vain›.
11 For ‹my Name's› sake will I do it,— [not give
For how is it desecrated!—and my glory to another I will

12 Hearken to me, O Jacob; ‹give ear›, O Israel, my Called One;
I am He ‹who works›, I first, I also last. [out the heavens
13 Yea, my hand founded the earth, and my right hand spread
When I call to them, they stand forth together.
14 Assemble yourselves, all of you, and hear; who among them
has announced this
‹Who› ‹has brought him› to accomplish his pleasure on Baby-
lon, and ‹to cause› his arm ‹to be known in› Chaldea.
15 I myself have spoken, and also called him, brought him, and
‹made his way prosper›.
16 [a]From the beginning I have not spoken in secret, from the
time that ‹JHVH declared it to me›.[b]
17 Thus says JHVH, thy redeemer, Israel's Holy One,
I, JHVH, am thy God, who teaches thee to do what is
‹indeed› profitable,

48,14 [*]JHVH

16 [a]Draw ye near to me, hear ye this

16 [b]And now has the Lord JHVH sent me and His spirit

48, 18 Who leads thee in the way thou shouldst go. Oh, that thou
wouldst hearken to my commands!
Then would thy peace abound like a river, and thy pros-
perity like the waves of the sea,
19 And thy posterity would be ‹countless› as the sand, and thy
offspring as the ‹dust of the earth›;[79]
‹Then also› would its name not be cut off nor destroyed from
before me.

20 Go ye out from Babylon, || flee ye from Chaldea;
With sounds of triumph declare it, || and make it heard;
Cause it to go forth || to the end of the earth,
Say: JHVH has redeemed || His Servant, Jacob:
21 They thirsted not, || when through deserts He led them,
Water from the rock || He caused to flow for them,
He cleft the rock, || so that water gushed out.

22 ‹But› there is no peace, says JHVH, for the wicked.[80]

APPENDIX.

14. Israel's Restoration.

49, 1 HEARKEN, ye ‹far› countries, to me, and listen, ye
distant peoples,
JHVH has called me from the womb, from my mother's lap
has He celebrated my name;
2 He made my mouth like a sharp sword, in the shadow of
His hand He hid me;
He made me a polished shaft, in His quiver He stored me.

3 He said to me: Thou art my Servant,[a] in whom I will
glorify myself,
5[b] And I ‹was honored› in the eyes of JHVH, and my God
became my strength;
4 And as for me, I said, I have labored in vain; to no pur-
pose and for nothing have I spent my strength;
Nevertheless my right is with JHVH, and my recompense with
my God.

49, 3 [a] Israel.

49,5 And now JHVH says,—He who formed me from the womb
to be a Servant to Him,
That I might bring Jacob back to Him, that Israel might
be gathered:—
6 "It is too light a thing" to raise up the tribes of Jacob, and
to restore the preserved of Israel;
So I set thee as a light of the nations, that my deliverance
may be to the end of the earth.[8c]

7 Thus says JHVH, the redeemer of Israel, his Holy One,
To him who is deeply ‹despised›, ‹abhorred› of the people, a
servant of tyrants:
Kings shall see ›thee‹, and shall arise; princes, and they shall
bow down,[8a]
Because of JHVH who is faithful, and of Israel's Holy One,
8 Thus says JHVH: [who chose thee.
In a time of favor do I answer thee, and in a day of
deliverance I help thee,
And form thee, and set thee as a covenant of the people,[8b]
* * *
That thou raise up the land, that thou distribute the desolate
heritages,
9 Saying to the bondmen: Go forth! and to those in darkness:
Show yourselves!
They will pasture on ‹all› ways, and ›even‹ on all bare hills
shall be their pasture:
10 They will not hunger or thirst, nor will the glowing heat or
the sun smite them:
He who has compassion on them will lead them, and to brim-
ming fountains will He guide them.
11 And I will make all ‹mountains› a road, and ‹causeways›
shall be raised on high;
* * * * * * * * * * * * * * * * * * *
12 Behold, these, from afar do they come, ‹and these from the
end of the earth›,
And behold, these[7] from the sea, and these from the land
of ‹the Syenites›,[8d]

49,6 "He says *for thy being a Servant to me

12 [7]from the North and

49, 13 Ring with shouts of joy, O heavens, and exult, O earth!
Let the mountains break forth into shouts of joy!
For JHVH comforts His people,
And has compassion on His afflicted ones.

15. Consolations for Zion and her Children. 5

14 BUT Zion said: JHVH has forsaken me, and my Lord has forgotten me!—
15 Can a woman so forget her suckling, as not to have compassion on the son of her womb?
Should even these forget, yet I will not forget thee!
16 Behold, on the palms of ‹my› hands have I graven thee; thy 10
17 walls are continually before me;[85] ‹those who will build thee›[86] make haste; those who destroyed thee, and laid thee waste, will
18 go forth from thee. Lift up thine eyes round about, and see; they are all assembled, they come to thee. As I live, says JHVH, thou wilt clothe thee with them all as with an ornament. And 15 fasten them on thee, as a bride ‹her jewels›.
19 For thy ruined and desolate places, and thy destroyed land
* * * * * * * * * * * * * * * * * * *
For then thou wilt be too narrow for the inhabitants, and those who swallowed thee up will be far away. 20
20 Thou wilt yet hear this cry from the sons of thy bereavement:
The place is too narrow for me; move away from me that I may establish myself.
21 And thou wilt say in thy heart: Who has borne me these,
Seeing I am bereaved and unfruitful? yea, these, who has 25 brought them up?
Behold, I was left alone; these, how are they indeed mine?[87]

22 Thus says the Lord JHVH:
Behold, I lift up my hand towards the nations, and set up my banner towards the peoples, 30
And they shall bring thy sons in ‹their› lap, and thy daughters shall be carried on ‹their› shoulders.
23 Kings will be thy foster-fathers, and their queens thy nursing-mothers;
With face to the earth will they do thee homage, and lick 35 the dust of thy feet,
And thou wilt know that I am JHVH, in whom those who hope will not be put to shame.

49,24 "Can the prey be taken from a warrior, or the captives of a
25 ⁺Yea, verily⁺, for thus says JHVH: [‹tyrant› escape?"[88]
Even the captives of a warrior shall be taken, and the prey
of a tyrant shall escape;
With him who contends with thee I will contend, and thy
children will I save.
26 I will cause thy oppressors to eat their own flesh; [drunken,
With their own blood, as with new wine, shall they be
So that all flesh shall know that I, JHVH, am thy deliverer,
And that thy redeemer is the Hero of Jacob.

50,1 Thus says JHVH: [her away,
Where is your mother's bill of divorce wherewith I put
Or which of my creditors is it to whom I have sold you?[89]
Surely, for your iniquities were ye sold, and for your rebellions was your mother put away.
2 Wherefore, when I came, was there no one? was there
no one to answer, when I called?
Is my hand too short to deliver? or have I no power to
rescue?
Surely, with my rebuke I dry up the sea, I make rivers
a desert,
⁺So that⁺ their fish ‹dry up› for lack of water, and ‹their
monsters› on thirsty lands;
3 I clothe the heavens in mourning, and sackcloth I make
their covering;

* * * * * * * * * * * * * * * * * *

16. The Servant as Martyr.

4 THE Lord JHVH has given me the eloquence of ⁺His⁺
disciples,[90]
That I may know how ‹to revive› the weary one with
words ⁺of comfort⁺;[91]
⁺In the morning He wakens mine ear[92] that I may hearken
as ⁺His⁺ disciple,
5 ᵝAnd I have not been rebellious; I have not turned back.[93]

50,4 ⁺He wakens in the morning
*
5 ᵝthe Lord JHVH has opened mine ear

50,6 My back I gave to smiters, and my cheeks to those who plucked out the beard,
My face I hid not from insult and spitting.[94] [founded;
7 But the Lord, JHVH, will help me; therefore am I not con-
Therefore I hardened my face like flint, and was sure that I should not be ashamed.
8 Near is He who redresses my wrongs; who will contend with me? Let us stand forth together!
Who is my opponent? Let him draw near to me!
9 Behold, the Lord, JHVH, will help me; who is he that can worst me?
Behold, they will all fall to pieces like a garment; the moths will eat them.

APPLICATION TO LATER TIMES.

10 Whoso among you fears JHVH, ‹let him hearken› to the voice of His Servant;
Whoso walks in darkness, with no brightness ‹of dawn›,
Let him trust in the Name of JHVH, and lean upon his God.
11 Behold, all ye who kindle a fire, who ‹set› arrows ‹aflame›:[95]
Begone into the flame of your fire, and into the firebrands which ye have lighted!
This befalls you from my hand, that ye lie down in a place of pain.[96]

17. Exhortation and Comfort.

Midway, the Prophet encourages himself by prayer.[97]

51,1 HEARKEN to me, ye who pursue righteousness, who seek JHVH!
Look to the rock whence ye were hewn, and to the quarry* whence ye were digged![98]
2 Look to Abraham, your father, and to Sarah who bore you!
He was alone when I called him, and I ‹blessed him, and increased him›.
3 ‹So› JHVH comforts Zion, He comforts all her ruins,
And makes her desert like JHVH's garden, and her wilderness like Eden;

51,1 *pit

51 Joy and gladness will be found in her, thanksgiving and the
* * * * * * * * * * * * [voice of song,
4 Attend to me, my people, yea, to me give ear,[α]
For from me will instruction go forth, and my law as a light
of the ‹nations›.
5 ‹Suddenly will I bring near› my redress, ‹suddenly› will my
deliverance go forth;
Mine arms will judge the peoples, for me do the ‹far› coun-
tries wait.[β]
6 Lift up your eyes to heaven, and look on the earth beneath;
For the heavens will ‹be fretted to dust as by the moth›,
and the earth like a garment,
‹The world› will fall to pieces, and the dwellers therein will die
like gnats;
But my deliverance will be for ever, and my righteousness
will not ‹come to an end›.
7 Hearken to me, ye that know righteousness, the people in
whose heart is my teaching,
Fear ye not the insults of frail men, and be not dismayed at
their revilings!
8 For like a garment the moths will eat them; and like wool,
the worms;[γ]
But my redress will last for ever, and my deliverance age
after age.
9 Awake, awake, put on strength, O arm of JHVH![99]
Awake, as in the days of yore, the ages of far-off antiquity!
Was it not Thou who didst ‹shatter› Rahab, who didst ‹deal
despitefully with› the dragon?[100]
10 Was it not Thou who didst dry up the sea, the waters of the
great ocean?
Who didst make the depths of the sea a way for the
redeemed to pass over?[101δ]

51,4 [α] my people
*
5 [β] and for my arm do they hope
*
8 [γ] will eat them
*
11 [δ] And JHVH's freed ones will return, and will come to Zion with exultation, and with everlasting joy upon their heads; joy and gladness will overtake ‹them›; sorrow and sighing will flee away.[102]

51, 12 I, I am He who comforts ‹thee›. ‹Whom dreadest thou› that thou art afraid
Of frail man who dies, and of a son of the earth-born, who is destroyed like grass?
13 And forgettest JHVH, thy Maker, who has stretched out the heavens, and spread out firmly the earth?
And tremblest continually all the day for the fury of the [oppressor?
.
14
.
15 seeing that I am JHVH, thy God, who stirs up the sea, that
16 its waves roar, whose name is JHVH Sabaoth. And I put my words in thy mouth, and with the shadow of my hand I covered thee, to ‹stretch out› the heavens, and to found the earth, and to say to Zion: Thou art my people.[103]

18. Words of Cheer to Prostrate Zion.

17 ROUSE thee! rouse thee! stand up, O Jerusalem,
Who hast drunken at JHVH's hand the cup of His fury!
The goblet[a] of bewilderment thou hast drunken and drained.[104b]
19 A double ‹woe› befell thee; who can ‹fitly› condole with thee?
Storming and destruction, famine and sword; who ‹can› comfort thee?
20 Thy sons lie fainting,[γ] as an antelope in a net, [God.
So full are they of the fury of JHVH, of the rebuke of thy

21 Therefore hear now this, thou afflicted one, and drunken, but not with wine,
22 Thus says ‹› JHVH, ‹› thy God, who befriends the cause of His people,
Behold, I take out of thy hand the cup of bewilderment;
The goblet[a] of my fury—thou shalt not drink it again;

51, 17. 22 [a] cup

18 [b] There is not one to guide her of all the sons whom she has borne, and none to take hold of her hand of all the sons whom she has brought up.

20 [γ] at all the corners of the streets

51,23 And I put it into the hand ‹of those who oppressed, and of
those who afflicted› thee,
Who have said to thee: Bow down, that we may pass over!
So thou madest thy back the ground, a street for wayfarers.

52,1 Awake! awake! put on thy strength, O Zion![105]
Put on thy splendid garments, O Jerusalem, holy city!
No more shall enter thee the uncircumcised and the unclean.
2 Shake from thyself the dust, ‹and› arise, O ‹captive› Jerusalem!
Loose thyself from the bonds of thy neck, O captive maiden,
* * * * * * * * * * * * * [Zion!
* * * * * * * * * * * * *

3 For thus says JHVH: For nought were ye sold, and not for
4 money will ye be redeemed. For thus says the Lord, JHVH: To
Egypt my people went down at the first to sojourn there, and
5 Assyria oppressed them without cause. And now, what have I
‹received› here, says JHVH, that my people have been taken
away?[106] ‹Behold, those who waited for me are become a
byword›, says JHVH, and continually, all the day, my Name is
6 reviled.[107] Therefore in that day ‹› will my people know my Name,
that it is I who promised.
[brings good news,[108]
7 ‹Behold, hastening› over the mountains are the feet of one who
Of one who announces peace, of the harbinger of good tidings, of one who announces deliverance.
Who says to Zion: ‹Thy redeemer is come›, thy God is become king!
8 Hark, thy watchmen! They cry aloud; together they shout triumphantly;
For they behold, eye to eye,[109] JHVH returning to Zion![110]
9 Break forth into exultation together, ye ruins of Jerusalem!
For JHVH has comforted His people, He has redeemed Jerusalem!

10 His holy arm has JHVH made bare in the sight of all nations,
And all the ends of the earth shall see the deliverance of our
* * * * * * * * * * * * * * * [God.
11 Away! away! go out thence! touch not an unclean thing!
Go out of the midst of her; purify yourselves, ye who bear the vessels of JHVH![111]

52, 12 Not hurriedly may ye go out, and not in flight may ye depart;[112]
Before you goes JHVH,[113] and your rear-guard is the God of Israel.

19. The Servant's Martyrdom and its Reward.[114]

13 VERILY, my Servant will deal wisely,
He will rise, be exalted, and be very high.
14 As ‹on his account› many were appalled,
So will ‹many in him take delight›.

Deeply marred was his appearance, out of all human likeness,
And his form out of semblance to sons of man,
15 ›But‹ as deep ‹will be the obeisance of› many,
Before him kings will be awe-struck in silence;

For that which had not been told them, do they see,
And that which they had not heard, do they perceive.
53, 1 Who ›indeed‹ can ›yet‹ believe our revelation?[115]
And the arm of JHVH,—to whom has it disclosed itself?

2 He grew up as a sapling before ‹us›,
And as a sprout from a root in dry ground,
He had no form nor majesty,[a]
And no beauty that we should delight in him.[116]

3 Despised ›was he‹, and forsaken of men,[117]
A man of ›many‹ pains, and familiar with sickness,[118]
Yea, like one from whom men hide the face,[119]
Despised, and we esteemed him not.

4 But our sicknesses, ›alone‹, he bore,[120]
And our pains—he carried them,
Whilst we esteemed him stricken,[121]
Smitten of God, and afflicted.

5 But ›alone‹ he was ›humiliated‹ because of our rebellions,
›Alone he was‹ crushed because of our iniquities;
A chastisement, all for our peace, was upon him,
And to us came healing through his stripes.

53, 2 [a] that we should see him

53, 6 All we, like sheep, had gone astray,
We had turned, every one to his own way,
While JHVH made to light upon him
The guilt of us all.

7 He was treated with rigor,[122] but he resigned himself,
And opened not his mouth,
Like a lamb that is led to the slaughter,
And like a sheep that before her shearers is dumb.[123a]

8 Through an oppressive doom was he taken away,
And as for his ‹fate›, who thought thereon,[124]
That he had been cut off out of the land of the living,
‹That› for my people's rebellion ‹he had been stricken to [death›?

9 And his grave was appointed with the ‹rebellious›,
And with the ‹wicked his tomb›,[125]
Although he had done no injustice,
Nor was there deceit in his mouth.

10 But it had pleased JHVH to crush ‹and› ‹to humiliate him›.
If he were to make himself an offering for guilt,[126]
He would see a posterity, he would prolong his days,
And the pleasure of JHVH would prosper in his hands.

11 * * * * * * * * * * * * *
* * * * * * * * * * * * *
‹He would deliver› from anguish his soul,
‹Would cause him to see light to the full›. [many,
With knowledge ‹thereof› my Servant ○ will ‹interpose› for
And take up the load of their iniquities.

12 Therefore ‹shall he receive a possession› among the great,
And with the strong shall he divide spoil,

Forasmuch as he poured out his life-blood,[β]
And let himself be reckoned with the rebellious,
While it was he who had borne the sin of many,
And for the rebellious had interposed.

53, 7 [a] and opened not his mouth
*
12 [β] to death

20. Further Consolations for Zion,

the Restored Bride of the Lord, under the new and everlasting covenant.

54, 1 TRIUMPH, O thou barren, who hast not borne! break
into cries of triumph, O thou who hast not travailed!
More are the children of the desolate than the children of
her who is married, says JHVH.
2 Widen the space of thy tent, and the curtains[a] ‹stretch forth›
abundantly;
Lengthen thy cords, and fasten well thy tent-pins.

3 * * * * * *, for right and left wilt thou spread forth,
And thy posterity will possess nations, and will people desolate
cities.
4 Fear not, for thou wilt not be shamed; be not confounded, for
thou wilt not be put to the blush:
Thou wilt forget the shame of thy youth, and the reproach
of thy widowhood thou wilt no more remember.

5 ‹Thy husband› is thy Maker, JHVH Sabaoth is His name,
Thy redeemer is Israel's Holy One, God of the whole earth
is He called.
6 As a wife forsaken and grieved in spirit [] has He called thee;[127]
And one who has been wedded in youth, can she be rejected?
says ‹[JHVH]›, thy God.

7 For a little moment did I forsake thee, but with great com-
passion will I gather thee;
8 In wrath I hid my face from thee,[β] but with everlasting
kindness I have compassion on thee,
Says thy redeemer, JHVH.

9 Like the days of Noah is this ‹crisis› to me; [earth,
As I swore that Noah's waters should no more pass over the
So do I swear that I will not be wroth with thee, nor rebuke
thee.

10 Though mountains should move, and hills should totter,
Yet from thee my kindness will not move, nor will my
covenant of peace totter,
Says JHVH who has compassion on thee.

54, 2 [a] of thy habitation

8 [β] for a moment

54,11 Thou afflicted one, storm-tossed, unconsoled! [with sapphires;
Behold, I will set thy ‹bases› in ›rubies‹, and will found thee

12 I will make thy battlements of ›jasper‹,
Thy gates of ›carbuncles‹, and all thy border of jewels;

13 All ‹they that build thee› will be JHVH'S disciples,[128]
14 And great will be the prosperity of thy children; through
righteousness wilt thou be established.

[to fear,
‹Thou wilt be› far from oppression, for thou wilt have nought
And from destruction, for that will not come nigh thee.
15 If ›any‹ should stir up strife, it will be against my will;
Whoso stirs up strife against thee, will be brought by thee
to ruin.

16 Truly it was I who created the smith,
Who blows on the fire of coals,
And produces a weapon according to his craft;
It was I who created the destroyer ‹to take a pledge›[129] ›for
thy debt‹.

17 No weapon formed against thee will succeed, [gain thy cause.
And against every tongue that contends with thee thou wilt
This is the inheritance of the Servants of JHVH,
And their justification that is of me, says JHVH.

21. Invitation to the Blessings of the New Covenant,

followed by renewed prophecies of deliverance.

55,1 HO! all ye thirsty ones, come to the waters! and ye
who have no ‹bread›, eat! ‹› [without payment.
Yea, come, buy grain without money, and wine and milk
2 Why should ye spend money for that which is not bread,
and your earnings for that which cannot satisfy?
Hearken to me, and ye shall eat that which is good, and
delight yourselves in delicacies.*

55,3 *Incline your ear, and come to me; hear, that your soul may be revived!

55, 3b◦ I will give you an everlasting covenant, the sure promises
of lovingkindness to David;[130]
4 Truly as a witness ‹to the peoples› did I give him, a ruler
and commander of the nations.[131]
5 Truly thou, ‹too›, wilt call people whom thou knowest not,
people who know thee not will run to thee,
Because of JHVH, thy God, and for Israel's Holy One,
since He has glorified thee.

6 Seek ye JHVH, now that He may be found;[132] call ye upon
Him, now that He is near!*
8 For my thoughts are not your thoughts, nor are your ways
my ways, says JHVH.
9 ‹As› the heavens are higher than the earth,
So are my ways higher than your ways, and my thoughts
than your thoughts.

10 As the rain comes down, and the snow from heaven,
And thither returns not, except it have watered the earth,
And have made it bring forth and sprout,
And given seed to the sower, and bread to the eater;

11 So will my word be that ‹has gone forth› out of my mouth;
It will not return to me void,
Except it have accomplished that which I pleased,
And carried out that for which I sent it.[133]

12 For with joy shall ye go forth,
And in peace shall ye be led; [exultation,
The mountains and hills shall break forth before you into
And all the trees of the field shall clap their hands.

13 Instead of the thorn-bush shall come up the fir-tree,
And instead of the nettle shall come up the myrtle-tree;
And it will be to JHVH a memorial,
An everlasting sign which cannot be cut off.

55, 7 *Let the ungodly forsake his way, and the wicked man his thoughts, and let him turn to JHVH, and He will have compassion upon him, and to our God, for He will abundantly pardon.

5. Prophecies

COMPOSED AFTER THE FALL OF BABYLON

PROPHECY I.

Downfall of Egypt.[1]

Oracle on Egypt.

19, 1 BEHOLD, JHVH rides upon a swift cloud, and comes to Egypt,
The idols of Egypt shake at His presence,
And the heart of Egypt trembles within her.
2 I will spur Egyptian against Egyptian,
They shall fight, each one against his brother, and each one against his fellow,
City against city, and kingdom against kingdom.[2]
3 Then will Egypt be drained of the spirit within her,
And her counsel will I confound;
They will resort to the idols, and to the oracular spirits,
To the ghosts, the wise spirits ·of the dead·.[3]
4 And I will shut up Egypt in the hand of a hard lord,
A fierce king shall rule over her,—
Says the Lord, JHVH Sabaoth.

5 Then will the water dry up from the sea,[4]
And The River will become parched and dry;
6 And ·its· branches become putrid,
And the canals of Egypt become shallow and parched,
Reed and papyrus will waste away.[5]

19,7 by the brink of the Nile,
And all that is sown by the Nile
Will wither, become dust, and disappear.
8 The fishermen will sigh,
All who cast hooks into the Nile will mourn,
Those who spread nets on the face of the water will languish.
9 Those who dress combed flax[6a] will be shamed,
10 And those who ‹weave it› •will be• broken-hearted,—
All those who •work for hire• •will be• grieved in soul.

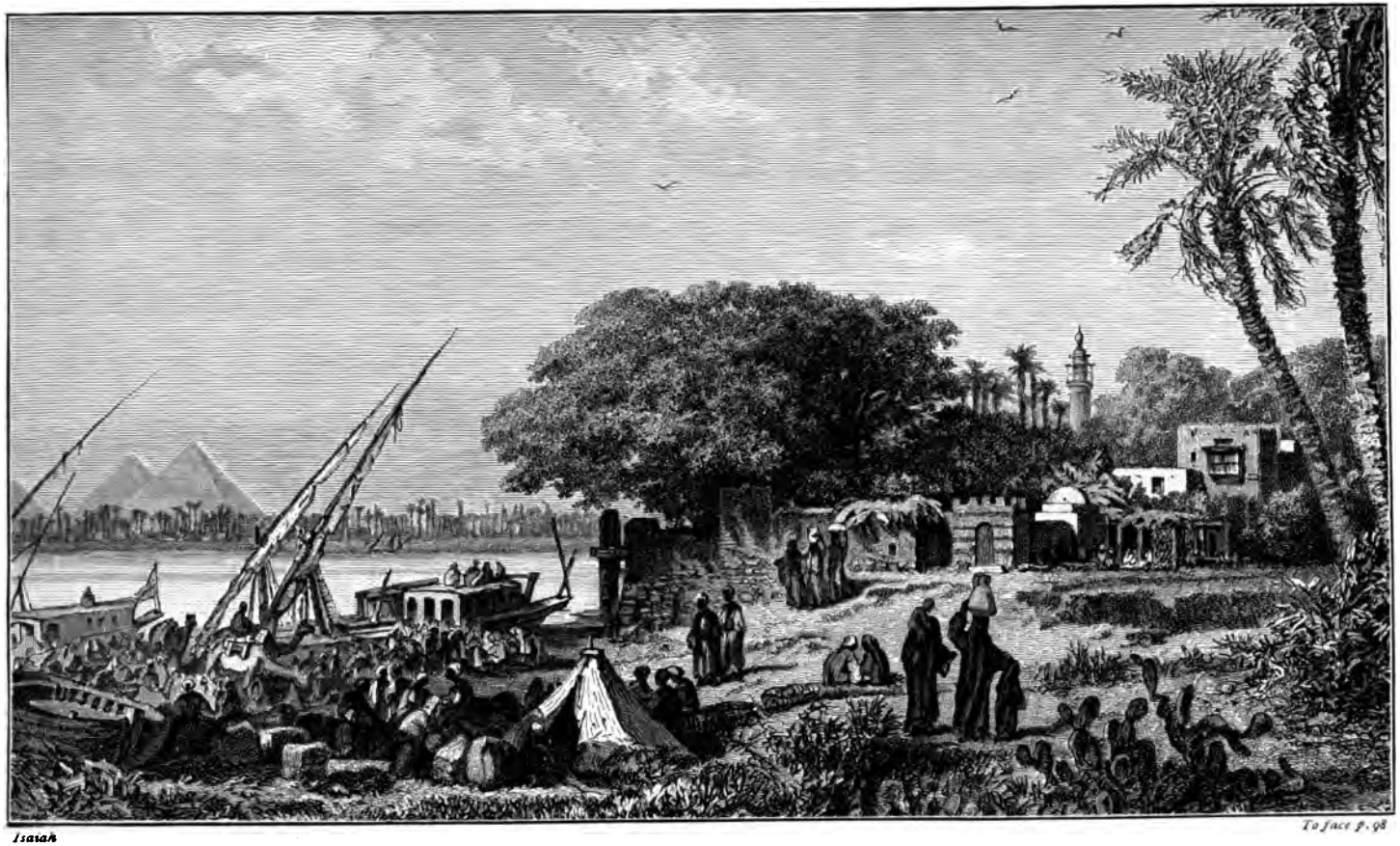
11 Utter fools are the princes of Zoan;
Pharaoh's wisest counselors are a witless council!
How can ye say to Pharaoh:
A son of the wise am I, a son of ancient kings![7]
12 Where are they, thy wise men?
Pray, let them announce to thee, and let them ‹declare›
What JHVH Sabaoth has purposed concerning Egypt.
13 Grown foolish are the princes of Zoan, deceived are the princes of Noph;[8]
Egypt has been led astray by the ‹chieftains› of her tribes.
14 JHVH has poured into the midst of •them• a spirit of error,
So that they have made Egypt stagger in all that she does,
As a drunken man staggers in vomiting;
15 And there will be nothing more for Egypt •to do•
Which the head with the tail, the palm-branch with the rush, might effect.

APPENDIX.[9]

(•275• B. C.)

16 In that day will Egypt be like women, and will tremble and shudder, because of the lifting of the hand of JHVH Sabaoth, which
17 He lifts against it. And the land of Judah will become a terror to Egypt; whenever any one makes mention thereof to another, there will be shuddering, because of the purpose of JHVH Sabaoth,
18 which He forms against Egypt. In that day there will be, in the land of Egypt, five cities speaking the language of Canaan, and swearing •fidelity• to JHVH Sabaoth; one will be named: Ir-ha-‹heres›.[10]
19 In that day there will be an altar to JHVH in the midst of the land
20 of Egypt,[11] and a pillar to JHVH by its border; and it will be a

19,9b •and those who weave white stuffs



Isaiah

To face p. 98

MEMPHIS FROM THE VILLAGE OF HELWÂN

(See p. 189, l. 14; p. 213, No. 9)

19 sign and a witness to JHVH Sabaoth in the land of Egypt ⁺so that⁺,
when they cry to JHVH because of oppressors, He will send them a
21 deliverer, and ⁺he will contend⁺ ⁺for them⁺, and rescue them. And
JHVH will make Himself known to Egypt, and the Egyptians will
know JHVH in that day, and will serve with sacrifice and offering,
22 and will make vows to JHVH, and perform them. And JHVH will
smite the Egyptians, but so ⁺gently⁺ that He heals them ⁺again⁺.
When they return to JHVH, He will receive their supplications, and
23 will heal them. In that day there will be a highway from Egypt
to Assyria: Assyria will come to Egypt, and Egypt to Assyria;
and the Egyptians will serve ⁺JHVH⁺ together with the Assyrians.
24 In that day will Israel join itself as the third to Egypt and
25 Assyria, as a blessing in the midst of the earth, ‹which› JHVH
Sabaoth has blessed, saying: Blessed be my people, Egypt, and
the work of my hands, Assyria, and my inheritance, Israel.

PROPHECY 2.

Promises to Proselytes and to Eunuchs.[1]

('444' B. C.)

56, 1 THUS says JHVH: Keep the law, practice righteousness;
For my salvation will soon come, and my righteousness
be soon manifested.
2 Happy the man who practices this, the mortal who holds fast
thereto,
Keeping the Sabbath, so as not to profane it, and keeping
his hand from doing any evil.

3 Let not the foreigner, who has joined himself to JHVH, say:
JHVH will surely separate me from His people; and let not the
4 eunuch say: Behold, I am a dry tree. For thus says JHVH: As
for the eunuchs who keep my Sabbaths,[2] and choose that which I
5 delight in, and lay hold on my covenant, I will give them, in my
house and within my walls, a monument and a memorial[3] better
than sons and daughters; I will give ‹them› an everlasting memorial
6 which shall not be cut off. And as for the foreigners who join
themselves to JHVH to minister to Him, and to love the Name of
JHVH, to be His servants,— every one who so keeps the Sabbath as
7 not to profane it, and who lays hold on my covenant, I will
bring to my holy mountain, and gladden in my house of prayer;

56 his burnt-offerings and his sacrifices shall be accepted upon my
altar; for my house shall be called a house of prayer for all peoples.
8 The oracle of the Lord, JHVH,[4] who gathers the outcasts of Israel
•is•: Yet will I gather •others• to Israel, to those of Israel who are
•already• gathered.

PROPHECY 3.

Against the Evil Rulers at Jerusalem,

And against the Samaritans.[1]

('444' B. C. Supplement later)

56,9 ALL ye wild beasts in field and forest, come hither to devour![2]
10 ‹My› watchmen [*] are all blind,[3] and know not ‹how to give [heed›;
They are all dumb dogs which cannot bark,
‹Crouching› and lying down, loving to slumber.
11 And the dogs are greedy, they know not how to be satisfied, []
They all turn to their own way, each for his own lucre.
12 Come, •they say•, let me fetch wine, let us carouse with mead,
And to-morrow shall be as to-day, an exceeding high day.

57,1 The righteous perishes, and no man lays it to heart,
Men of piety are taken, but none considers
That for the wickedness •of the time• the righteous is taken,[4]
2 entering into peace:
Let them rest on their beds—‹every one› who walked in a straight path.
3 But ye,—approach hither, ye sons of a sorceress,[5] [sport?
Brood of ‹an adulteress, of a harlot›![6] Of whom do ye make
4 At whom do ye make a wide mouth, •and• put out a long tongue?[7]
Are ye not children of apostasy, a brood of falsehood?[8]
6 The smooth stones of the valley are thy portion, they—they are thy lot;[9]
To them also thou hast poured out drink-offerings, thou hast offered cereal offerings.[7]

56,11 *that is, shepherds

57,5 [8]Those who wax hot at the holy trees, •yea•, under each ever-green tree, who slay the children in the valleys ‹amidst› the clefts of the rocks.[8]

6 [7]Can I at such things repent myself?

57,7 On a high and lofty mountain didst thou set thy bed,[10]
Thither, too, thou wentest up to offer sacrifice.
8 Behind the door and the post didst thou set thy symbol,[11]
For stirred up ‹thereby› thou didst go up uncovered, thou didst enlarge thy bed,
Thou didst ‹buy› thyself such as thou lovedst for intercourse,
‹And didst practice much foulness with them›, ⁺when⁺ thou sawest the phallus.[12]
9 Thou didst also ‹anoint thyself› for Melech with oil,[13] and didst use many perfumes,
Thou didst send thy messengers afar, and deep down to Sheol;[14]
10 Though wearied with thy long journeying, thou saidst not: There is no hope;
⁺Fresh life in thy hand⁺ didst thou get, therefore thou ‹didst not desist›.—
11 Of whom then wast thou in ⁺such⁺ craven fear that thou didst play the traitor,
And gavest to me no thought, nor didst lay ⁺thy duty⁺ to heart?
Truly I kept silence and ‹hid mine eyes›;[15]
‹Therefore› * * * , and of me wast not afraid.
12 I will expose thy righteousness,[16] and thy practices;
And thine ‹abominations›,[17] when thou criest, will neither profit nor rescue thee!
13 Yea, the wind will carry them all away, a breath will bear
* * * * * * * * * * * * * *[18][them off;
And he who trusts in me will inherit the land, and take my holy mountain in possession.

14 °Cast up, cast up ⁺the highway⁺, make clear the road; take up stumbling-blocks out of the way of my people!
15 For thus says The High and Lofty One, who abides for ever, whose name is Holy One:
On high ‹as› the holy one do I abide, and with him who is crushed and lowly in spirit,
To revive the spirit of the lowly, and to revive the heart of those who are crushed.[19]

57,14 °and ‹I said›

57, 16 For I will not contend for ever, nor will I be always wroth.
For the spirit would faint before me, and the souls which I have made.

17 For his guilt I was wroth for a moment, and smote him,
hiding myself in wrath; and turning aside, he went on in the
18 way of his own heart. His ways have I seen, [says JHVH], and
I will heal him, and give him rest; I will requite him for his
19 trouble with comfort, and to his mourners I make the lips blossom
anew with speech.[a] Peace, peace shall there be to the far-off and
20 to the near [].[b] But the wicked are like the uptossed sea, which
cannot rest, and whose waters toss up mire and dirt. No peace,
21 says my God, to the wicked!

PROPHECY 4.

How to Fast Aright.[1]

450-444 B. C.

58, 1 CRY with full throat, refrain not! lift up thy voice like a horn,
Declare to my people their rebellion, and to the House of Jacob their sin.
2 Me indeed they consult daily, and to know the ways that I would have is their delight,
As a nation that has done righteousness, and has not forsaken the law of its God!
They ask me concerning ordinances of righteousness,[2] to draw nigh to God is their delight.
3 Wherefore have we fasted, say they, and Thou seest not?
mortified ourselves, and Thou markest it not?[3]
Surely, on your fast-day ye pursue ‹your› business, and all ‹money lent on pledge› ye exact.[4]
4 Surely, it is for strife and contention ye fast, and to smite with the fist ‹the poor›;
Such fasting as yours to-day will not make your voice heard on high.
5 Can such be the fast that I choose, a day when a man mortifies himself?

57, 19 [a] and I heal him

58 To droop one's head like a bulrush, and to make sackcloth
and ashes one's couch—
Wilt thou call this a fast, and a day acceptable to JHVH?
6 Is not this the fast that I choose, ‹says JHVH›;
To loose the fetters of injustice, to untie the bands of ‹vio-
lence›,
To set at liberty those who are crushed, to burst every yoke
asunder.[5]
7 Is it not to break thy bread to the hungry, and to bring
the homeless* into ·thy· house;[6]
When thou seest the naked to cover him, and hide not thy-
self from thy own flesh?[7]
8 Then will thy light break forth as the dawn, thy wounds
will be quickly healed over,
Thy righteousness will go before thee, and JHVH's glory will
be thy rearward.[8]
9 Then wilt thou call, and JHVH will answer; thou wilt cry,
and He will say: Here am I.
If from the midst of thee thou remove the yoke, the pointing
finger, and the speech of mischief,
10 And supply thy ‹bread› to the hungry, and satisfy the bowed-
down soul,
Then will thy light be resplendent in darkness, and thy gloom
will be as the noonday.
11 Then will JHVH lead thee continually,
And satisfy thy soul in parched lands, and thy ‹vigor› will
So that thou wilt be like a well-watered garden, and like a
conduit whose waters deceive not.
12 ‹Thy sons› will build up the ancient ruins,[9] thou wilt rear
again the long-deserted foundations,
And men will call thee: Repairer of Ruins, Restorer of
‹Destroyed Places› for Inhabiting.[10]

APPENDIX ON THE SABBATH.

(Later)

13 If thou turnest back thy foot from the Sabbath,[11] ‹not› pursuing
thy business on my holy day,
And callest the Sabbath a delight, ·and· the holy ·day· of
JHVH honorable,

58,7 *·that is·, the poor

58 And honorest it, not doing thy wonted things, nor minding
thy business, nor speaking ·vain· words,[12]
14 Then wilt thou delight thyself in JHVH, and I will make
thee ride over the heights of the land,[13]
And grant thee to enjoy the inheritance of Jacob, thy father; 5
for the mouth of JHVH has spoken it.

PROPHECY 5.

Denunciation and Confession.[1]

(450-444 B. C.)

59, 1 SURELY, the hand of JHVH is not too short to deliver,[2] 10
nor His ear too heavy to hear,
2 But your iniquities have become a barrier between you and
your God,
And your sins have hidden His face from you, so that He
hears not. 15
3 For your hands are defiled with blood,[3] and your fingers
with iniquity,
Your lips speak lies, and your tongue utters depravity.
4 None sues with truthfulness, and none pleads with honesty;
Men trust in pretenses,[4] and speak falsehood; conceive trouble, 20
and bring forth mischief.[5a]
9 Therefore has ·our· right been far from us, and redress does
not overtake us;[6]
We wait for the light, but behold darkness; for bright
beams, but we walk in gloom;[7] 25
10 We grope, like blind men, by the wall; eyeless, we grope
along;
We stumble at noonday[8] as in the twilight; . . . like
the dead * * *

59, 5 [a]Vipers' eggs do they hatch, and spiders' webs do they weave; he who eats of their eggs will die; and if one be crushed, it breaks out into an adder.
6 Their webs serve not for clothing, nor can men cover themselves with their works; their works are works of mischief, the deed of violence is in their
7 hands. Their feet run to evil, and make haste to shed innocent blood. Their thoughts are thoughts of mischief; desolation and destruction are on their roads.
8 The way of peace they know not, and there is no justice in their tracks; their paths have they made for themselves crooked; whoso treads thereon knows not peace.

59, 11 We all groan like bears, and mourn sore like doves;
We wait for ‹our› right, but there is none; for deliverance, but it is far from us;
12 For the multitude of our transgressions is before Thee, and our sins testify against us,
For we are conscious of our transgressions, and as for our iniquities, we know them:
13 Treason and unfaithfulness to JHVH, and drawing back from following our God,
Speaking ‹perverseness› and transgression, and ‹uttering› from the heart lying words.[9]
14 Justice has been driven back, and righteousness stands afar off,
Truth has stumbled in the public place, and uprightness cannot enter,
15[a] So that truth is not to be found ‹in the roll of citizens›, and whoso avoids evil must ‹put himself down as childless›![10]

PROPHECY 6.

Vision of Deliverance.[1]

('432' B. C.)

* * * * * * * * * * *

59, 15[b] AND JHVH saw it, and was displeased; ‹He perceived› that there was no right;[2]
16 He saw that there was no man, and was astonished that there was none to interpose;
Therefore His own arm delivered Him, and His own righteousness upheld Him.[3]
17 And He put on righteousness as a coat of mail, and the helmet of deliverance was upon His head;
He put on garments of vengeance for clothing, and clad Himself with zeal as with a mantle.
18 In proportion to ‹their› deserts will He render ‹a recompense› — wrath to His adversaries, ‹disgrace› to His enemies;[a]
19 And they will see the Name of JHVH where the sun sets, and His glory where it rises,
For He comes like ‹the river› ‹of Egypt›, when JHVH's breath ‹blows› upon it,[4]

59, 18[b] [a] to the ‹far› countries He will render a recompense

59, 20 He comes as a redeemer for Zion, and for those who have
turned[5] from rebellion in Jacob.[a]

APPENDIX FOR THE REFORMED COMMUNITY.

(Later)

21 And as for me, this is my covenant with them, says JHVH: My spirit which is upon thee, and my words which I have put into thy mouth, shall not depart from thy mouth nor from that of thy posterity, nor from that of thy latest descendants, says JHVH, from this time forth for evermore.[6]

PROPHECY 7.

Supplement to the Second Isaiah.

(432 B. C.)

1. Poem on Glorified Zion.[1]

60, 1 ARISE,[a] shine! for thy light is come, and the glory of
JHVH beams upon thee.
2 For, behold, darkness covers the earth, and gross darkness
the peoples,
But upon thee JHVH will beam, on thee His glory will
appear,
3 And nations will set forth to thy light, and kings to the
brightness of thy beams.

4 Lift up thine eyes round about, and see! they all gather
together, and come to thee,[3]
Thy sons come from afar, and thy daughters are borne at
the side.[4]
5 Then wilt thou see, and be radiant, and thy heart will
tremble and ‹throb›,
For the treasures of the sea will turn to thee, the riches of
the nations will come to thee.

6 An abundance of camels will cover thee, young camels of
Midian and Ephah;
All those from Sheba[5] will come,[β] JHVH's famous deeds will
they proclaim;

59, 20 [a] ‹it is› JHVH's oracle

60, 6 [β] gold and incense will they bear

60, 7 All Kedar's[6] flocks will gather to thee, Nebaioth's[7] rams will ‹seek› thee;
With acceptance will they mount mine altar, and my house ‹of prayer› will I glorify.

8 Who are those who fly like a cloud, and like doves to their cotes?
9 Yea, to me the ‹ships› ‹gather›, in the van the vessels of Tarshish,
To bring thy sons from afar, their silver and gold[8] with them,
To the Name of JHVH, thy God, and to Israel's Holy One; because He glorifies thee.[9]

10 Strangers will build thy walls, and their kings will minister to thee,
For in my wrath I smote thee,[10] but in my favor I have compassion on thee.
11 Thy gates will stand open continually; day and night they will be unclosed,
That men may bring to thee the riches of the nations, their kings ‹leading› ‹the train›.[a]

13 The glory of Lebanon will come to thee, pine and plane and cypress together,[11]
That I may glorify the place of my sanctuary, and make my footstool honorable;
14 To thee will they go crouching, the sons of those who afflicted thee, and[β] spurned thee;
And they will call thee the City of JHVH, the Zion of Israel's Holy One.

15 Instead of being forsaken,[12] hated, and unvisited, [upon age;
Thou wilt be made an everlasting pride, a delight for age
16 Thou wilt suck the milk of nations, and royal breasts wilt thou suck,[13]
And thou wilt know that I, JHVH, am thy deliverer, and that thy redeemer is the Hero of Jacob.[14]

60, 12 [a] The nation and royal house that will not serve thee shall perish, and the nations shall be laid waste.

14 [β] at the soles of thy feet will bow down all those who

60, 17 Instead of brass I will bring gold, and instead of iron I will bring silver,*
And I will make peace thy governor, and righteousness thy magistrate.
18 Violence will no more be heard of in thy land, nor desolation and destruction within thy borders,
And thou wilt call thy walls Deliverance, and thy gates Renown.

19 No more will the sun serve thee for light,β nor for brightness the moon illuminate thee,
But JHVH will be to thee an everlasting light, and thy God thy adornment.
20 Thy sun will set no more, and thy moon will not wane,[15]
But JHVH will be to thee an everlasting light, and thy days of mourning will be ended.

21 Thy people will be all righteous, they will possess the land for ever,
The scion of ‹JHVH's› planting, the work of ‹His› hands, with which He adorns Himself.
22 The smallest will become a clan, the least a large nation;
I, JHVH, * * will hasten it in its time.

2. The Servant of the Lord soliloquizes

concerning the gracious message committed to him, and JHVH confirms his word.[16]

61, 1 THE spirit of the Lord JHVH is upon me, because JHVH has anointed me,[17]
•And• has sent me to bring good news to the afflicted, to bind up the broken-hearted,
To proclaim liberty to the captives,[18] and opening of the eyes to the ‹blind›,[19]
2 To proclaim JHVH's year of favor and the day of vengeance of our God,[20]
3 To comfort all mourners ○, to give them instead of ashes[21] a coronal,
Oil of joy for the garment of mourning, a song of praise for a failing spirit,[22]

60, 17 *and instead of timber, brass; and instead of stones, iron 19 βby day

61 So that men will call them ‹Children› of Righteousness, the
Planting of JHVH with which He adorns Himself.[23]
4 They will build up the ancient ruins, they will rear again the
desolations of the forefathers.
They will renew the ruined cities, the places long ago made
desolate.
5 Strangers will stand, and feed your flocks, and aliens will be
your ploughmen and vine-dressers,
6 But ye,—priests of JHVH[24] will ye be called, ministers of our
God will ye be named,
The riches of the nations will ye eat, and their splendor
‹will be your adornment›.
7 Because ‹their› contumely was in double measure,[25] and shame
‹and spitting› was their lot,[26]
Therefore in their land they will possess double, their joy will
8 For I, JHVH, love justice, I hate ‹unjust› spoil,[27] [be everlasting.
And I will give ⁺them⁺ their recompense faithfully, and make
with them an everlasting covenant.[28]
9 Their posterity will be known among the nations, and their
offspring amidst the peoples;
All that look on them will discern that they are a race
which JHVH has blessed.
11 For as the earth puts forth its sprouts, and a garden causes
the things sown in it to spring up,
So will the Lord JHVH cause victory to spring up, and renown
before all nations.

[I will not rest,[29]
62,1 For Zion's sake I will not be silent, and for Jerusalem's sake
Till her victory go forth like the brightness ⁺of the dawn⁺,
and her deliverance like a torch that is lighted.
2 Nations will see thy victory, and all kings thy glory,[]
3 And thou wilt be a crown of adornment in JHVH's hand,
and a royal diadem in the open hand of thy God. ‹[*]›
4 No more wilt thou be named Forsaken, and thy land[β] ‹Deso-
late›,
But thou wilt be called Well-pleasing, and thy land Married;[30]

62,2b [a] and thou wilt be called by a new name which JHVH's mouth will determine

4a [β] will no more be named

62 For JHVH is well pleased with thee, and thy land will ‹again› be married.
5 For ‹as› a young man marries a virgin, ‹so› ‹he who builds thee up›[31] will marry thee,
And with the joy of a bridegroom over a bride thy God will joy over thee.

6 Over thy walls, O Jerusalem, I have set watchmen;[32]
The whole day and the whole night through they are never [silent.
Ye who are JHVH's remembrancers, take ye no rest,
7 And give Him, ‹too›, no rest, until He establish,
And until He make Jerusalem a renown in the earth.

8 By His right hand has JHVH sworn, and by His strong arm:
Surely I will no more give thy wheat to be food for thy foes,
Nor shall strangers drink thy new wine for which thou hast labored;
9 But those who have garnered ‹the wheat› shall eat it, and praise JHVH,
And those who have gathered in ‹the 'new wine in the cluster›' shall drink it in my holy courts.[33]

[people!
10 Pass through, pass through the gates! Clear the way for the
Cast up, cast up the highway! Free it from stones![34]
Lift up a banner over the peoples! [of the earth.
11 Behold, JHVH has made ‹redemption› to be heard to the end

Say ye to the Sons of Zion: Behold, deliverance comes; [Him.
Behold, His wage is with Him, and His recompense before
12 Men will call them The Holy People, JHVH's Redeemed Ones;
And thou wilt be called Sought Out, The Unforsaken City.

PROPHECY 8.

Zion's Response.[1]

61, 10 HEARTILY will I rejoice in JHVH, my soul shall triumph in my God,
For He has clothed me with garments of deliverance, in the mantle of righteousness He has arrayed me;
‹I rejoice› like a bridegroom who ‹orders› ‹his› coronal,[2] and like a bride who decks herself with her jewels.

* * * * * * * * * * * * * * * * * *

PROPHECY 9.

Another Vision of Deliverance.

(‹432› B. C.)

63.1 WHO is he who comes from Edom, in bright-red garments from Bozrah?
So splendid in his apparel, ‹marching› in the fulness of his strength?
It is I, who ‹am glorified› in the redress of wrong, ‹and am› mighty to deliver.[1]
2 Why is there red on Thine apparel, and Thy garments like his who treads in the wine-press?
3 A wine-trough have I trodden,[2] I alone, and of the peoples there was no man with me;
So I ‹trod› them in my wrath, and ‹trampled› them in my fury,
And their ‹red› juice ‹besprinkled› my garments,[3] and all my apparel have I defiled;
4 For a day of vengeance was in my heart, and the year of my redeemed was come.[4]
5 And I ‹looked›, but there was no helper, and ‹was astonished›, but there was no upholder,
Therefore mine arm helped me; and my ‹righteousness›, it upheld me;[5]
6 And I ‹stamped› upon the peoples in my wrath, and ‹broke them to pieces› in my fury,
And ‹spilled› their juice on the ground.

* * * * * * * * * * * * * * * * * *

PROPHECY 10.

Threatenings to the Samaritans;

Promises to the Faithful Jews.[1]

(‹450› B. C.)

65.1 I OFFERED admission to those who asked not ‹after me›; I offered my oracles to those who sought me not; I said: Here am I, here am I, to a class of men which ‹called not› upon my
2 Name.[2] I have spread out my hands all the day to unruly ‹and disobedient› people, who follow the way[3] which is not good, after

65,3 their own devices; the people who vex me to my face continually,
4 who sacrifice in gardens,[4] and burn incense upon bricks;[5] who
tarry in graves,[6] and lodge in ‹secret places›; who eat swine's
5 flesh,[7] and ‹in› whose vessels is broth of unclean meats;[8] who say:
Keep by thyself, come not too near me, for ‹else› I ‹shall sanctify›
thee.[9] ‹At› such things there is a smoke in my nostrils, a fire
6 that burns continually. Behold, it is recorded before me; I will
7 not keep silence, except I have requited[]* ‹their› iniquities, and
the iniquities of ‹their› fathers together, says JHVH, who burned
incense upon the mountains, and dishonored me upon the hills;[10]
I will measure out their recompense first, ‹[and will requite it]› into
their bosom.

8 Thus says JHVH: As when new wine is found in the cluster,
And they say: Destroy it not, for a blessing is in it,[11] [whole.
So will I do for my servants' sake, that I destroy not the
9 And I will bring forth from Jacob a posterity, and from Judah
possessors of my mountains,
And my chosen ones shall possess the land, and my servants
shall dwell therein,
10 And Sharon shall become a pasture for flocks, and the Valley
of Achor a resting place for herds.*
11 But as for you who forsake JHVH, who forget my holy moun-
tain,[12]
Who prepare a table for Fortune, and pour out mingled wine
for Destiny,[13]
12 I destine you for the sword, to the slaughter shall ye all bow
down;
Because when I called, ye did not answer; when I spoke, ye
did not hear,
But did that which was evil in mine eyes, and chose that
wherein I had no pleasure.
13 Therefore thus says the Lord, JHVH:
Behold, my servants shall eat, but ye shall hunger;
Behold, my servants shall drink, but ye shall thirst;
Behold, my servants shall rejoice, but ye shall be abashed;
14 Behold, my servants shall exult for gladness of heart,
But ye shall cry out for grief of heart, and for breaking of
spirit shall ye wail.

65,6 * into their bosom

10 * for my people who have inquired of me

65, 15 And ye shall leave your name as a ‹form of› cursing to my
chosen ones, ‹to wit›: And let the Lord JHVH slay thee!
But ‹my› servants ‹shall men call› by another name.[14]
16 ○He who blesses himself in the land will bless himself by the
God of ‹faithfulness›,
And he who swears in the land will swear by the God
of ‹faithfulness›,
Because the former troubles are forgotten, and because they
are hidden from mine eyes.

17 Behold, I create new heavens and a new earth,[15] [to mind.
The former things shall not be remembered, nor be recalled
18 Rather shall ‹they› rejoice and exult for ever in that which
I create,
For behold, I create Jerusalem ‹anew› as an exultation,
and her people as a joy,
19 And I will exult in Jerusalem, and rejoice in my people.
No more shall there be heard in her the sound of weep-
ing, nor the sound of a cry;
20 No more shall there be an infant of a few days,
Nor an old man who cannot live out his days:
The youngest shall die a hundred years old,[16] but the sinner
shall be cut off by the curse.[17a]
21 They shall build houses, and inhabit them; and plant vine-
yards, and eat their fruit;
22 They shall not build, and another inhabit; they shall not
plant, and another eat,
For like the days of the trees[18] shall be the days of my
people, and the work of their hands shall my chosen
ones wear out.
23 They shall not labor for nothing, or bring forth ‹children›
to see them perish,
For they are a race blessed by JHVH, and their offspring
‹shall remain› with them.
24 Before they call, I will answer; while they yet speak, I will
hear.
25 ‹Then› shall the wolf and the lamb feed together, and the
lion eat straw like the ox.[β]
No harm or destruction shall there be in all my holy moun-
tain,[19] says JHVH.

65, 20 [a] a hundred years old

25 [β] but the serpent, dust shall be its food

PROPHECY 11.

The Temple of the Samaritans;

Their final destruction;[1] (432 B. C.)

66, 1 THUS says JHVH: Heaven is my throne, and Earth my [footstool,
What house would ye build for me, and what place as my habitation?[1]
2 For all this has my hand made, and ‹mine is› all this, says JHVH,
But upon such a man do I look, upon the afflicted and the downcast, and him who tremblingly follows my word.[2]
3 He who slaughters an ox, ·but also· slays a man;[3] he who sacrifices a sheep, ·but also· strangles a dog;
He who brings an oblation, ·but also· ‹pours out› swine's blood; he who burns incense, ·but also· blesses an idol:
As these have chosen their own ways, and their soul has pleasure in their abominations,
4 So will I choose troubles that shall harass them, and the things which they dread will I bring on them,
Because I called, and none answered; I spoke, and they did not answer,
But did that which was evil in mine eyes, and chose that wherein I had no pleasure.
5 Hear the word of JHVH, ye who tremblingly follow His word:
Your brethren, who hate you, who loathe you for His Name's sake,[4] have said: Let JHVH ‹manifest His glory› that we may look upon your joy; but they themselves shall be put to shame.
17 Those who consecrate and purify themselves for the gardens, the one ·consecrating· the other ‹on the tip of the ear›, who eat swine's flesh, and the ‹swarming creatures›, and mice,[5] together
18a shall they come to an end, says JHVH. And as for me, their works and their devices * * * *

PROPHECY 12.

The Opposite Fates of Jerusalem and the Hostile Nations.

(432 B. C.)

6 HARK! a roaring from the city; hark! from the Temple ·it comes·;[1]
Hark! JHVH who renders ·their· deserts to His enemies.

66,7 ‹But she›, before she travailed, brought forth ‹a son›, [child.[a]
Before her throes came to her, she was delivered of a male
8 Who has heard such a thing? who has seen the like?
Is ‹the people of› a land brought forth in a day?
Or is a nation begotten at once? [her sons.
For no sooner was Zion in travail than she brought forth
9 Should I bring to the birth, and not cause to bring forth?
says JHVH;
Or should I who cause to bring forth, hold it back? says
thy God.
10 ‹Rejoice› Jerusalem, and exult over her, all ye who love her,
Be rapturously joyful with her, all ye who mourned over her,[3]
11 That ye may suck, and be satisfied, from the breast of her
consolations,
That ye may drink deeply, with delight, of the ‹wine› of her
glory.

12 For thus says JHVH: Behold, I direct peace to her like a river,
and the glory of the nations[4] like an overflowing torrent, that ye
may suck ‹therefrom›. Upon the side will ye be borne,[5] and upon
13 the knees will ye be fondled. As one whom his mother comforts,
so will I comfort you, and in Jerusalem[6] shall ye be comforted.
14 When ye see it, your heart will be joyful, and your bones will
spring up like young grass;[7] and men will perceive the ‹loving-
kindness› of JHVH towards His servants, and ‹His› ‹indignation
15 towards His enemies›. For behold, JHVH will come ‹like› a fire,
and like a whirlwind ‹will be› His chariots, to pay back His wrath
16 in burning heat, and His rebuke in flames of fire. By fire will
JHVH hold judgment ‹upon all the earth›, and by His sword[8] upon
all flesh, and many will be the slain by JHVH.
18b ‹For behold, the time› approaches when I will gather all
19 nations and tongues, so that they come, and see my glory. I will
work a sign among them,[9] and will send those of them who
escape to[a] the far-off countries, which have not heard my Name,
nor seen my glory. They will show forth my glory among the
20 nations, so that they bring all your brethren out of all the nations
as an oblation to JHVH[10β] up to my holy mountain, to Jerusalem,

66,19 [a]the nations, Tarshish, ‹Put›, and Lud, ‹Meshech›, ‹Rosh›, Tubal, and Javan

20 [β]upon horses, and in chariots, and in litters, and upon mules, and upon dromedaries

66 says JHVH, as the Israelites bring the oblation[11] in a pure vessel
21 to the house of JHVH. And some of them also will I take as
22 ‹Levite priests›,[12] says JHVH. For as the new heavens and the new
earth, which I make,[13] will continue before me, says JHVH, so shall
your posterity and your name continue.

APPENDIX.

(Much later)[14]

23 Moreover from new moon to new moon, and from sabbath to
sabbath, will all flesh come to worship before me,[15] says JHVH;
24 and going out they will look upon the carcasses of the men who
rebelled against me,[16] for thereof the worm +of corruption+ cannot
die, nor can the fire be quenched,[17] and they will be an abhor-
rence to all flesh.

PROPHECY 13.

Vengeance on Edom and the Nations.[1]

(‹400› B. C., or later)

34,1 DRAW nigh, ye nations, to hear,
And ye peoples, attend;
Let the earth and its fulness hear,
The world and* its offspring.

2 For JHVH has indignation against all nations,
And wrath against all their host.
* * * * * * * * * * * * [slaughter.
He has laid a ban upon them, has given them up to

3 Their slain will be cast forth,
Their carcasses — a stench therefrom will go up;
The mountains will dissolve with their blood,
4 All the ‹hills› will rot,

The heavens will roll together like a scroll,
And all their host will fade +and fall+,
As the leaves fade +and fall+ from the vine,
And as that which fades +and falls+ from the fig-tree.

34,1 *all 4 β the host of heaven

34,5 For ‹already› drunken ‹with His wrath›
Is ‹JHVH'S› sword in heaven;[2]
Behold, upon Edom it comes down,
And upon the people of His ban, for judgment.

6 The sword of JHVH is glutted with blood,
It is moistened with fat,
With the blood of lambs and he-goats,
With the fat of the kidneys of rams.[3]

For JHVH has a sacrifice in Bozrah,[4]
And a great slaughter in the land of Edom;
7 Wild oxen will be struck down with them,
And bullocks together with steers.

Their land will become drunken with blood,
And their dust soaked with fat;
8 For a day of vengeance has JHVH,
A year of reprisal for the quarrel of Zion.

9 Edom's torrents are turned into pitch,
And the dust thereof into brimstone,
Its land becomes pitch,
10 Night and day burning.[5]

It will be unquenched for ever,
Its smoke will go up from age to age;
It will lie waste perpetually,
There will be none passing to ‹and fro› therein.

11 The pelican and the bittern will take possession thereof,
And the eagle-owl and the raven dwell therein;
‹JHVH› will stretch out thereon
The measuring-line of Chaos and the plummet of Desolation.

12 ‹Satyrs will dwell therein,
And› its nobles ‹will disappear›;
There will be no royalty there to proclaim,[6]
And all Edom's princes will be no more.

13 Where its palaces stood, there spring up thorns,
Nettles and thistles are in its fortresses;
It is changed into a haunt of jackals,
An enclosure for ostriches.

34,14 And wild cats join the hyenas,
And satyr there meets with satyr;[7]
Only there does Lilith repose,[8]
And a place of rest find for herself.

15 There the arrow-snake nestles and lays,
It hatches and broods over its ‹eggs›;
Only there do the vultures assemble, ○
‹[None is without its fellow]›.

16 Search it out* in the book of JHVH;
Not one of ‹all› these is missing.[][9]
For the mouth of JHVH — it has commanded,
And His breath — it has collected them.

17 He Himself has cast the lot for them,
And His hand has divided it ‹to them› with the line;
For ever shall they possess it,
Age after age shall they dwell therein.

PROPHECY 14.

The Golden Age after the Vengeance.

(Same date)

35,1 THERE will be joy in the wilderness and the desert,
And the pasture-land will exult and burst forth;
2 Like the narcissus,[1] will it burst into bloom,
And exult, how greatly! and resound with triumph.

The glory of Lebanon is given to it,
The splendor of Carmel and Sharon;
Those will see the glory of JHVH,
The splendor of our God.

3 Strengthen the hands that hang down,
And the tottering knees make firm;
4 Say to those whose hearts beat wildly:
Be strong, fear not!

34,16 * ○ read

35 Behold, your God ‹comes›!
He will ‹surely avenge His people›;
There comes a retribution of God;
He Himself comes to deliver you.

5 Then will the eyes of the blind be opened,
And the ears of the deaf unstopped;
6 Then will the lame man leap like a hart,
And the tongue of the dumb give a shout of joy.

For waters break out in the wilderness,
And in the pasture-land torrents,
7 And the parched ground becomes a lake,
And the thirsty land brimming fountains.

In the haunt of jackals ‹and wild cats›,
Will be ‹a resting-place› ‹for your flocks and your herds›,
The enclosure ‹of the ostriches›
‹Will be filled› with reeds and rushes.

8 There will a ‹pure› causeway arise,[2]
It will be called The Holy Way;
The unclean will not pass over it,
And fools will err elsewhere.[a]

9 No lion will be there,
No violent beast will come up thither,[3β]
But ‹thereon› the redeemed will walk,
10 And JHVH's freed ones will return.

They will come to Zion with exultation,
And with everlasting joy upon their head;
Gladness and joy will overtake ‹them›,
*Sorrow and sighing will flee away.[4]

35,8 [a] indeed, it is for ‹His people› when going on pilgrimage

9b [β] such shall not be found there

PROPHECY 15.

Israel, almost at its last gasp, complains to the Lord.[1]

(1350 B.C.)

63,7 JHVH'S loving acts will I praise, JHVH's deeds of renown,
In proportion to all that, JHVH, ○ ‹so rich› in goodness,* has wrought for us,
Has wrought for us according to His compassion, and His manifold lovingkindness.
8 He said: Surely, they are my people, sons that will not prove false;
9 So He became to them a deliverer ‹from› all their distress.

‹No angelic messenger›, ⁺but⁺ His ⁺own⁺ presence[2] delivered
In His love and clemency He redeemed them, [them,
And took them up, and carried them all the days of old.
10 But they resisted, and pained His Holy Spirit,[3]
So He changed into an enemy towards them, He Himself fought against them.

11 Then ⁺Israel⁺ remembered the days of old,* ‹the years of past ages›, ⁺saying⁺:[4]
Where is He who brought up from the sea[5] the shepherd of His flock?
Where is He who placed within ⁺His flock⁺ His Holy Spirit?
12 Who sent forth His glorious arm at the right hand of Moses,[6]
Who cleft the waters before them to make Himself an everlasting name?
[stumbling,
13 ⁺Where is⁺ He who made them go through the deeps[7] without
14 Like a horse through the pasture-land, like cattle which go
* * * * * * * * * * * [down to the valley,[8]
* * * * * ‹and› the spirit of JHVH ‹leading them›?
Thus didst Thou guide Thy people, to make Thyself a glorious name.

15 Look hither from heaven,[9] and behold from Thy holy and glorious palace!

63,7 *to the House of Israel

11 [6] His ‹Servant› Moses

63 Where are Thy zeal and Thy prowess? ⁺where are⁺ Thy
lively sympathy and Thy compassion?
16 ‹Ah, do not› ‹Thou restrain Thyself›, for Thou art our father;
Abraham knows us not, and Israel does not regard us,[10]—
Thou, JHVH, art our father; our Redeemer from of Old is
Thy name.

17 Why causest Thou us, O JHVH, to err from Thy ways, and
hardenest our hearts that we fear Thee not?[11]
Return for Thy servants' sake, ‹for› the tribes of Thine
inheritance!
18 But a little while[12] have ‹we› had possession of Thy holy
‹mountain›; our foes have trodden down Thy sanctuary.
19 We are become ‹like› those over whom long time Thou hast
not ruled, over whom Thou hast claimed no lordship.[13]

64,1 Oh, that Thou wouldst rend the heavens, ⁺and⁺ come down,
that before Thee the mountains might shake,
2 That as a fire of ‹hay› blazes up, ⁺so⁺ fire ‹might flame from
heaven›,
To make known Thy Name to Thy foes, so that nations
might tremble before Thee,
3 When Thou didst terrible things which we hoped not for,[14a]
and whereof from of old no man had heard!

4 ⁺Yea⁺, ‹the ear has not heard›, ⁺and⁺ the eye has not seen
‹Thy deeds› ‹and acts of prowess› ‹which Thou› wilt do for
‹those› who wait for ‹Thee›.
5 ‹Oh, that Thou mightst meet›[β] ‹those who work› righteous-
ness, ‹and› who remember ‹the ways Thou wouldst have›.
⁺But⁺ behold, Thou wast wroth, and we sinned, ⁺wroth⁺ ‹at
our breach of faith, and we became guilty›.[15]
6 We all became like one who is defiled, and all our
righteous deeds like a woman's unclean garment,
We all withered like leaves, and, like the wind, our guilt
‹carried› us away;

64,3 [a] that Thou wouldst come down, that the mountains might shake before Thee

5 [β] him who exults, and

64,7 There was none who called on Thy Name, who aroused
himself to lay hold on Thee.
For Thou hadst hid Thy face from us, and hadst ‹delivered›
us into the power of our guilt.
8 And now, O JHVH, Thou art our father;
We are the clay, and Thou our fashioner, and the work of
Thy hands are we all.
9 Be not very sore displeased, O JHVH, and remember not
iniquity for ever;
Ah! do but look hither; Thy people are we all.
10 Thy holy cities are become a desert,[16a] Jerusalem a ‹curse›,
11 Our holy and glorious house, where our fathers praised Thee,[17]
Has been burned with fire, and all that we prized is become
a ruin.
12 Wilt Thou restrain Thyself, JHVH, at such things? ⁺Wilt
Thou⁺ be silent, and afflict us very sore?

PROPHECY 16.

Prospects at the end of "this Age."[1]

1. The Last Judgment and the Kingdom of God.

(About 334 B. C.)

24,1 BEHOLD, JHVH makes the earth desert and desolate, He turns
2 it upside down, and scatters its inhabitants. It shall be, as
with the people, so with the priest; as with the servant, so with
his master; as with the maid, so with her mistress; as with the
buyer, so with the seller; as with the lender, so with the borrower;
3 as with the debtor, so with the creditor. The earth shall be utterly
desert and clean despoiled, for JHVH has spoken the word.

4 The earth faints, it fades away,
The world fails, it fades away,
‹High heaven, like› the earth, fails.
5 The earth has been profaned by the touch of its inhabitants,
In that they have transgressed the commandments, violated
Broken the everlasting covenant;[2] [the statute,

64,10 [a]Zion is become a desert

24,6 Therefore a curse devours the earth,
And those who dwell thereon suffer for their guilt,
Therefore earth's inhabitants ‹cease to be›,
Few men are left.
7 The grapes fail, the vine+-blossom+ fades,
All the glad of heart do sigh.
8 The joy of timbrels ceases,
The uproar of those who are jubilant ends,
The joy of the lute ceases.
9 No more do they drink wine with song,
Mead is bitter to those who drink it.
10 Broken down is the City of Chaos,[3]
Closed every house so that it cannot be entered.
11 In the streets they cry because of +the failure+ of the wine;
All gladness has ‹passed away›;
Joy has been banished from the earth.
12 In the city is left desolation,
And the gate is battered to ruins.[4]

13 Yea, thus will it be throughout the earth, [trees,
In the midst of the peoples, as at the shaking of the olive-
As at the gleaning of the grapes, when the vintage is done.[5]
14 Those +yonder+ send forth resounding cries,
Because of JHVH's majesty they shout from the sea:
15 Therefore in the far countries give honor to JHVH, [God.[6]
In the far countries of the sea to the Name of JHVH, Israel's
16 From the earth's border‹s› we have heard songs of praise:
Glory +is come+ for the righteous![7]
But I say: For me, misery; for me, misery; alas for me!
The robbers rob; yea, robbers rob +a perfect+ robbery. [earth!
17 Terror, trap, and snare[8] are upon thee, O inhabitant of the
18 Whoso flees from the noise of the terror, will fall into the trap;
And whoso escapes from the trap will be taken in the snare,
For lattices from high heavens have opened,
And the earth's foundations tremble.
19 The earth breaks, breaks,
The earth cracks, cracks,
The earth shakes, shakes.

24,20 The earth reels, it reels like a drunkard,
And rocks to and fro like a hammock;
Its rebellion lies heavy upon it,
It falls, and will not rise again.

21 In that day it will come to pass [in the height,
That JHVH+'s wrath+ will visit the host of the +heavenly+ height
And the kings of the earth on the earth.
22 They will be swept together as prisoners into a pit,
And led down to be confined in a dungeon,
And after many days will they be visited.[9]
23 Then will the moon be confounded, and the sun ashamed,
Because JHVH Sabaoth is become king on Mount Zion and
And before His elders is glory. [in Jerusalem,

25,6 On this mountain will JHVH Sabaoth make to all peoples
A feast of fat things, a feast of wines on the lees,
Of fat things full of marrow, of wines on the lees well strained.[10]
7 On this mountain will He annihilate
The veil which veils all peoples,
The covering which covers all nations;
8 "Yea, the Lord JHVH will wipe away tears from all faces,
And the reproach of His people will He take away throughout
JHVH has spoken it. [all the earth;[11]

26,20 Come, my people, enter into your chambers,
And shut your doors behind you;
Hide thyself for a little moment,
Until +His+ indignation be overpast.
21 For behold, JHVH comes out of His place
To visit the iniquity of the earth's inhabitants upon them;
The earth will disclose its bloodshed,
And will no more cover its slain.

27,1 In that day will JHVH punish with His sword, so hard and great and strong, the Leviathan, the fleeing serpent; and the
12 Leviathan, the coiled serpent; and will slay the sea-monster.[12] And

25,8 "He will annihilate death for ever

27 in that day JHVH will beat out ears of wheat from The River to
the Torrent of Egypt, and ye will be gleaned up one by one, ye
13 Sons of Israel.[13] In that day also a great horn will be blown,
and those will come who were lost in the land of Assyria, and
those who were outcasts in the land of Egypt, and they will do
homage to JHVH on the holy mountain, in Jerusalem.

2. The Low Estate of Jerusalem.

The Cause of it, and the Remedy.

A fragment (about 332 B. C.)

* * * * * * * * * * * * * * *

7 HAS He smitten it as He smote its smiter?
Or was it slain as its slayers were slain? []
9 Therefore, on this condition may the guilt of Jacob be
expiated,
Yea, this is all the ‹desired› result of pardoning their sin:
When they make all stones of altars like pounded chalk-stones,
So that Asherahs and pillars of the sun rise up no more.
10 For the fenced city is solitary, [like the wilderness;
An abode whose inmates have been scattered, [β] and deserted
There calves feed, and there they lie down, ‹and consume the
branches thereof›.[14]
11 When its twigs are dry,[15] they are broken off,
Women come, and set them ablaze:
For it is not a discerning people,
Therefore has its Maker no compassion upon it,
And its Fashioner shows it no indulgence.

3. A meditative Retrospect.

(‹332› B. C.)

26,1 IN that day shall this song be sung in the land of Judah:[16]
[and bulwark.[17]
A strong city is ours, ‹His› help He gives ‹us› for walls
2 Open ye the gates that the righteous nation, that keeps
faithfulness, may enter.

27,6 α in ‹days› to come Jacob will take root, Israel will blossom and bud; and they will fill the face of the world with fruit

8 β by affrighting it, by scattering it, contend with it, He ‹vexed› it with His rough blast in the day of the east wind

26, 3 ‹The man of› steadfast mind Thou keepest in welfare ‹›, for
in Thee is his trust.
4 Trust ye in JHVH for ever, for ‹› JHVH is an eternal Rock.
5 For He has cast down those who dwelt on high, the lofty city,[18]
Abasing it ‹› even to the ground, bringing it even to the dust.[a]
6 ‹›The feet of the afflicted[19] trample upon it, the steps of the
helpless.
7 The path for the righteous is good fortune ‹›; a road for the
righteous Thou levelest.
8 Yea, in the path of Thy judgments, O JHVH, have we waited
for Thee,[20]
Thy Name and Thy praise were the desire of ‹our› soul.
9 With my soul I desired Thee;[b] yea, with my spirit within me
I sought Thee earnestly:
When ‹› Thy judgments come on the earth, the inhabitants of
the world learn righteousness.
10 If the wicked be treated with clemency, he will not learn
righteousness, ‹no, not even› in the land of rectitude;
He goes on doing mischief, and cannot see the majesty of JHVH.
11 ‹›Uplifted was Thy hand, ‹but› they saw it not; let them see
it, and be ashamed!
Let ‹Thy› zeal for ‹Thy› people, let the fire ‹appointed› for
Thine enemies, devour them, | O JHVH!
12 Thou wilt establish prosperity for us, for indeed all our work
Thou hast wrought for us.
13 O JHVH, our God! other lords beside Thee have had dominion
over us;[21]
Only of Thee ‹do we make our boast›, Thy Name do we praise.
14 The dead will not live ‹again›, the shades will not rise; to
that end Thou didst punish ‹them›;
Thou didst destroy them, and cause all memory of them to perish.
15 Thou hast increased the nation ‹›, Thou hast glorified Thy-
self, Thou hast extended far all the bounds of the land.[22]
16 ‹›In trouble ‹we› looked for Thee; ‹we cried out in› ‹distress›
‹when› Thy discipline came on ‹us›.

25, 12 [a] and thy steep, high walls He casts down, brings low, levels with the ground,
*
[even with the dust[23]

26, 9 [b] in the night

26,17 As a woman with child, who draws near her time,[a] cries out
in her pangs,
17b.18 So were we ‹crying out› because of Thee, O JHVH! | we
were with child, we writhed ‹in anguish›,[β]
‹Yea›, we brought not the land to true welfare, nor did
dwellers in the world spring to life.[24]
19 Thy dead[γ] shall arise; ‹the› inhabitants of the dust ‹shall›
awake, and shout for joy;
For a dew of lights is Thy dew, and to life shall the earth
bring the shades.[25]

4. A Song.

(Same date, ‹332› B. C.)

25,1 MY God, O JHVH, Thou art,
Thee I exalt, Thy Name will I praise;
Wonderful deeds hast Thou wrought,
Old prophetic counsels fulfilled.[26]

2‹›A citadel Thou hast turned to a mound,
To ruin a fenced city falls;
Where stood towers of ‹insolence› no city is found,
Nor shall men ever build up its walls.

3 Hence to Thee they give honor ‹and praise›,
Yea, men in the fierce heathenland;
The tyrants fear Thee ‹all their days›, |
Because ‹Thou hast shown Thy right hand›.

4 As a fortress to the weak Thou art made,
A fortress to the poor in his woe,
A refuge from storms, at noontide a shade;[δ]
5a‹But› ‹insolent› ‹pride› Thou laidst low.[ε]

26,17a [a] writhes

18a [β] when we brought forth, it was wind

*

19 [γ] shall live; ‹their› dead bodies

*

25,4b.5a [δ] for the blast of the tyrants is like a rain-storm in ‹winter›, | like heat in a dry [place

*

5b [ε] ‹like› heat by the shadow of clouds the song of the tyrants He stills

5. Another Song.

(Same date, ‹332› B. C.)

25,9 AND it will be said in that day:
Behold, ‹here is› our God,
For whom we waited[*]
That He should deliver us,[]
Let us exult and rejoice in His deliverance.

10 For the hand of JHVH will rest
Upon this mountain,
But Moab will be trodden down in her place,[27]
As straw is trodden down in the water of a dunghill.

11 And if she spread forth her hands therein,
As he who swims
Spreads forth his hands to swim, [hands.
Her pride will be subdued, together with the ‹tricks› of her

6. A third Song.

(Same date, ‹332› B. C.)

27,2 ‹IT will be said, too›, in that day:
Of the ‹fair› vineyard ‹sing› ‹a lay›,[28]
3 I, JHVH, hold it close in ward,
Each hour I give it water ‹clear›,
Lest any harm ‹should happen› there;
Night and day am I its guard,
4 And wrath I never bear.

Oh, that before me might appear
Briars ‹and› the ‹prickly› thorn!
War would I wage against them there,
Together would I burn them there!
5 Or let them to my shelter flee,
And let them there make peace with me‹!

25,9 *this is JHVH for whom we waited

Notes on Isaiah

THE BOOK of Isaiah, as we now have it, falls into two parts, cc. 1–39 and 40–66; the former, when provisionally completed (perhaps about B. C. 400), was the only Book of Isaiah then known. CC. 1–39, not to speak at present of 40–66, are not entirely the work of Isaiah. It was a practice of the later editors to ensure the preservation of anonymous prophecies by inserting them in the acknowledged works of well-known prophetic writers (see, for instance, the Books of Jeremiah and Zechariah). Sometimes this may have been done with the idea that there was a special affinity between the earlier and the later writer. We must not, however, allow this bare possibility to prejudice us in our inquiry into the authorship of a prophetic record. The fame of Isaiah as a prophet was so great that it was only natural that he should be chosen as a kind of patron for unclaimed prophetic writings, and the whole conception of prophecy had become so largely modified in the post-Exilic period (see the New Testament *passim*, and ben-Sirach's description of Isaiah in Sir. 48, 24) that a book which was only in part Isaiah's would soon be unhesitatingly referred to his authorship altogether.

The *Genuine Prophecies of Isaiah* were occasioned by three great national crises — the Syro-Israelitish invasion (734), the siege and fall of Samaria (722), and the western campaign of Sennacherib (701). On the first two occasions the prophet foresaw with a striking degree of accuracy what would happen, and though on the third he took too gloomy a view of the immediate fate of Judah (for the state continued to exist under the suzerainty of Assyria), yet he did but anticipate a doom which was irrevocably fixed; nor was he the man to be taken in by a purely external reformation such as Hezekiah may (if there be an historical element in 2 Kings 18, 4) have carried out subsequently to 701. From first to last a severe tone predominates in his prophecies, but the sternest prophecy of all is that in which, as the last of the Assyrian warriors disappear from before Jerusalem, he rebukes the light-hearted populace for its ill-timed, self-deluding gaiety (22, 1–14). Repentance alone could ward off the last and greatest of evils; and of repentance, he says, there is no longer any hope. Had Isaiah forgotten his old Messianic hope (9, 2–7; 11, 1–8)? or is he simply overpowered by the apparent moral

failure of his ministry? or shall we be persuaded by the latest critics to give up the Isaianic authorship of the Messianic sections referred to? However we decide, it is difficult to believe that Isaiah lived long after this severe blow to his patriotic heart. The story of his having been put to death by Manasseh is a mere Talmudic legend, the product of an age which sought to be *wise above that which is written*, and to account for Isaiah's having written prophecies which, if really his, could only have been composed in the compulsory retirement of a period of persecution.

Let us now turn to these *non-Isaianic Prophecies*. There are, properly speaking, three collections, the combination of which, with a double Appendix (cc. **34**. **35**. and **36**-**39**), makes up what we may call the First Book of Isaiah. These collections are (*a*) cc. **1**-**12**; (*b*) cc. **13**-**27**; and (*c*) cc. **28**-**33**. In (*a*), besides various passages which an editor has written in order to supply the place of illegible passages, and to adapt Isaiah's work to his own time, there is one important little prophecy of late date inserted from another source (**2**, 2-4). Like the other post-Exilic passages, this fine prophecy is retained here in its *original* place (see note 4 on Prophecy 8) to illustrate the procedure of the post-Exilic editors.—In (*b*) we have two Exilic prophecies on the fall of Babylon (cc. **13**, 2-22; **14**, 1-23, and **21**, 1-10); also (very possibly) a pre-Exilic oracle, which has been edited, and made as much like a prophecy of Isaiah as possible (**15**, 1-**16**, 12), and two pre-Exilic but post-Isaianic pieces on Edom and Kedar respectively (**21**, 11. 12; **21**, 13. 14), which have, like the *Oracle on Moab*, been provided with a fragment of Isaiah's work in an epilogue. And lastly, we have two prophetic compositions of the Persian period, one from its earlier, the other from its closing portion, *viz.* the *Oracle on Egypt* (**19**, 1-15), with its still later Appendix, and a strange and difficult work without a title (cc. **24** and **27**, 1. 12), to which passages of an even later date have been added, and to which an equally late record near the end of the second part of our Isaiah corresponds. The latter work (cc. **24**-**27**), as it now stands, was probably inserted subsequently to the provisional completion of the original Book of Isaiah (which closed at c. **35**).—In (*c*) there are at least two passages (both post-Exilic), which the editor took from other sources to form a better close for the book (**32**, 15-20 and **33**), and it should be added that this portion contains several passages of post-Exilic origin (see especially **29**, 16-24 and **30**, 18-26), which were inserted to adapt the original prophecies to post-Exilic times. Two of the weakest and latest of all the prophecies (cc. **34** and **35**) were added as a supplement both to (*c*) and to the whole Book. At a still later time, a second supplement (cc. **36**-**39**) was appended, containing a sketch of Isaiah's activity during the last Assyrian crisis as it appeared to a post-Exilic compiler.

The second half of the existing Book of Isaiah is, like the first, of composite origin. No part of it belongs to Isaiah. Why indeed should we suppose the contrary? The first half of the Book is sufficiently closed with a double Appendix, and, unlike c. **13**, c. **40** does not embarrass us with an editorial heading ascribing the following work to Isaiah ben-Amoz. It is quite true that cc. **40**-**66** were attributed to Isaiah as early as ben-Sirach (see Sir. **48**, 24), *i. e.* before the end of the second century B. C.; but this was only because the anonymous works which make up cc. **40**-**66** had for some time past found a home in the conveniently elastic Book of Isaiah. For ben-Sirach's very natural mistake a modern parallel may be mentioned. Gregory of Tours was misled into representing a canon of the Synod of Gangra as a Nicene canon, simply through the copyist's habit of appending the decrees of Gangra to those of Nicæa. That the Second Isaiah (as the author of the Prophecy of Restoration has been called) was well acquainted with the works of Isaiah is

doubtless true. But he makes no attempt to reproduce his style. Even in language he differs from Isaiah vastly more than he agrees with him, while in manner and tone the two writers are as unlike as they can be. The argument from the historical situation of the writer of the Prophecy of Restoration is however, of course, more easily apprehended by the ordinary reader. The persons whom he addresses are not the contemporaries of Ahaz (735-715) or Hezekiah (715-686), but the Jewish exiles in Babylonia (597 ff.). Like a Christian pastor, he enters into the difficulties and aspirations of his people, removing the one by eloquent arguments, and stimulating the other by assurances which claim a divine origin. Cyrus (558-529) is even mentioned by name, and is called JHVH'S Anointed, and much is said of a personage of whom no pre-Exilic prophet has spoken: the Servant of JHVH, through whom God's gracious purposes for Israel and the world shall be realized. This cycle of poetic passages on the character and work of the Servant of JHVH (**42**, 1-4; **49**, 1-6; **50**, 4-9; **52**, 13-**53**, 12) seems to have formed originally a separate collection which was subsequently incorporated into the Prophecy of Restoration, *i. e.* the expanded book of the Second Isaiah (cc. **40-55**). The new theological ideas in **40-66** are so abundant that the only difficulty is that of selection. Isaiah might perhaps (had he been a critic!) have recognized in them germinal ideas of his own, but there is a gap between the two theologies (if the word may be used) which only the troublous discipline of Israel can explain. Jeremiah, quite as much as Isaiah, prepared the way for the so-called Second Isaiah, and how far this later prophet is in advance of Jeremiah, the reader may easily convince himself by giving some attention to Jeremiah before proceeding to the study of the Second Isaiah.

The Prophecy of Restoration itself extends from c. **40** to c. **55**. CC. **40-48** contain the *Original Prophecies of the Second Isaiah*. Apart from the lines referring to the *Servant* (see above, l. 15), as well as the links connecting them with the prophetic framework (**42**, 5-7 &c.), and some other editorial additions (see note 77 on p. 182), they were written soon after the year ('546') in which Cyrus quitted Sardis (*cf.* p. 175, l. 12). CC. **49-55** form most probably an Appendix to the Prophecies of the Second Isaiah in cc. **40-48**, designed to meet altered circumstances, and attached to the earlier prophecy of 545-539 B. C. at the time of Ezra ('432'), when there existed at Jerusalem *a people in whose heart was JHVH's teaching* (**51**, 7). The remainder of the second half of the traditional Book of Isaiah consists of passages of different dates, but all post-Exilic. CC. **60-62** come nearest in style to cc. **40-55**, and seem to have been composed as a supplement to that work. They betray, however, a falling off in stylistic originality and in religious depth, and the circumstances presupposed are those of the time of Ezra (432 B. C.). There are also other prophetic compositions of much the same period, which may help to give life and color to the dry skeleton of history. In some (cc. **56**, 9-**57**, 13[a], and **65**. **66**), we get an insight into the religious and social differences between the Jews and the Samaritans, and an early reference to the plan of a Samaritan temple. The latest prophecy appears to be **63**, 7-**64**, 12, which reflects the despondency of the darkest period in Jewish history between Ezra's Reform (432) and the Maccabean rising (167)—the period of the barbarities of Artaxerxes Ochus (about 347). There is nothing later than this in cc. **40-66**, nothing, therefore, to place beside parts of cc. **25-27** (date, perhaps, 332) and the epilogue of c. **19** (date, perhaps, 275). It only remains to be added that the latest editor gave a semblance of unity to the scattered prophecies which he had before him, by dividing the entire mass into three nearly equal books, the two former of which close with nearly the same words (**48**, 22; **57**, 21).

In the present translation LIGHT BLUE (*e. g.* **2**, 1) is used to indicate pas-

sages written (at any rate in the main) as well as inserted by the redactor or editor (see p. 130, ll. 13.36) of the Book of Isaiah (without distinction of first or second editors; *cf.* p. 141, l. 43).—LIGHT RED (*e.g.* **51**, 1) is used for prophetic or poetic passages written neither by Isaiah nor by the Second Isaiah (p. 130, l. 53), nor by the editors.—DARK PURPLE (*e.g.* **42**, 1-4) indicates the poems in which the 'Servant of JHVH' (p. 131, l. 12) is referred to, while LIGHT PURPLE (*e.g.* **61**, 1) is used for certain passages (in cc. **61.62**) written in imitation of those original poems (in DARK PURPLE).—The original prophecies of the Second Isaiah (cc. **40-48**) have been printed in DARK RED. In cc. **36-39** (*cf.* p. 130, l. 39), on the other hand, DARK RED is used to distinguish the *Second Narrative* (pp. 49.50) from the *First Narrative* (p. 47), the latter being printed in DARK BLUE (*cf.* p. 164, l. 33).—DARK BLUE is also used for the links connecting the Songs on the *Servant* with the prophetic framework (**42**, 5-7; **49**, 7-12; **51**, 4b. 5b) as well as for the *Oracle on Tyre* in c. **23**, where some later prophetic writer (of course not the author of the *First Narrative*, p. 47, or the inserter of the Songs on the *Servant*) seems to have made use of some slight fragments of Isaiah. It is hardly necessary to add that the author of the *Second Narrative* (pp. 49.50) is not identical with the Second Isaiah (cc. **40-48**).

Notes on Prophecy 1.

(1) The prophet both hears and sees what he endeavors to communicate; his prophecy is at once a *vision* (**28**, 7; Mic. **3**, 6; *cf.* Is. **1**, 1) and *that which is heard* (**28**, 9. 19), *i.e.* an oracle. See on **18**, 9-12. When this heading was written, a collection of prophecies on the world outside Judah must have been already known. **2**, 1

(2) The opening words of v. 6 (due, like v. 5, to the editor) contain a statement which would more properly have come at the end of the prophecy; they take the place of something which has been lost. For the prophecy, or poem, which follows is certainly imperfect. Probably it is made up out of more than one poem relative to JHVH's judgment upon all human glory, especially that won so recently by Uzziah (778-736) for the kingdom of Judah. This prepares the way for the description, in **3**, 1-7, of a national catastrophe such as actually took place long afterwards under Jehoiachin (597). Then in **3**, 8 15 we have a fervid denunciation of the ruling class in Judah as the cause of the calamity. Notice the refrains vv. 10. 19 and 11. 17. 6

(3) Balak, king of Moab, sends for the great diviner Balaam *from Syria from the mountains of the east* (Num. **23**, 1). See also **9**. 12, and note on Gen. **29**, 1.

(4) See 1 Sam. **6**, 2; 2 Kings **1**, 2. (5) See note on Is. **30**, 1. 7

(6) It is not strange that there should be (including **9**, 7-**10**, 4 three poetical descriptions of judgment belonging to Isaiah's earliest period. The second of these differs in rhythm and refrain from the first. Probably vv. 11-17 take the place of a passage of the first description which had become illegible (*cf.* note 2); we can thus understand why it is so fragmentary. From v. 11 we may infer that a lost introductory portion of the same stanza contained a description of the *haughtiness of humankind*. Both poems there is no reason to doubt come from the hand of Isaiah. 11

The passage illustrates the words of Amos: *Woe unto you who desire the day of JHVH! Wherefore would ye have the day of JHVH? It is darkness, and not light.* Am. **5**, 18. Both Amos and Isaiah adopt a popular phrase, and 12

transform its meaning. To the mass of the people the *Day of JHVH* meant His 2
day of battle—an idiom familiar in Arabic (*day* may be combined with the name either of a person or of a place, or even stand alone for *battle*). JHVH being a god of war, and attached irrevocably to Israel, His worshipers looked forward with hope to some great day of battle when their God would invisibly fight on their side against their enemies. One such a day of battle was that in which (for these *days* were not limited to twenty-four hours) Joash, king of Israel (798–783), was delivered from Syria (2 K. **13**, 17), and if JHVH was, as a poet said, *the shield of Israel's help, and the sword of its pride* (Deut. **33**, 29), might not Israel expect that many other such days would proceed out of the store of pre-existent days? Amos and Isaiah, however, both deny this. There is virtually a moral contrast between Israel and its God. JHVH's two great requirements are justice in the relations of civil life, and humility towards Himself. In Am. **5**, 24; **6**, 12; Is. **1**, 17. 21. 23; **3**, 14. 15; **5**, 7, &c., it is justice which JHVH looks for in vain in Israel; in Am. **6**, 13; Is. **2**, 11–17; **5**, 12. 15, it is humility. In this early prophecy of Isaiah, the prophet does not name the agent of the divine punishment; JHVH Himself interposes, with all the outward manifestations of a thunderstorm (*cf.* **29**, 6; **30**, 27–31). Soon, however, the omission will be repaired, and in **28**, 2 the prophet uses the same idiom as here to point out the terrible foe who already has his eye upon his destined prey (*JHVH has in readiness*, &c.). From this idea of JHVH's Day of Battle the conception of the Day of Judgment was gradually developed.

(8) *Cf.* Coran **55**, 24: *His are the ships which tower aloft in the sea like* 16
mountains.

(9) The mention of ships of Tarshish in the first line suggests that in the second line some kind of ships must be again referred to. Perhaps indeed the ships of Tarshish may be still intended; the word *stately* expresses admiration of the appearance of these noble products of civilization. The Hebrew word rendered *vessels* is, however, obscure, and perhaps corrupt.

(10) There are several indications that this passage (**3**, 1–7) is no longer **3**, 1
in its original form. Note the want of arrangement in the list with which it opens, and the unrhythmical, prosaic style of the whole. The picture in vv. 6. 7 corresponds to that in **4**, 1, which is also vigorous indeed but prosaic.

(11) Isaiah passes from the people as a whole to the most important 9
section of it including the judges. These were (in the capital) probable members of the royal family (Jer. **21**, 11. 12); hence in the next verse (12) there is another transition, to the king. The fault of which the judges are accused is *observance of persons* (*cf.* Mic. **7**, 3); they openly take bribes to oppress the innocent.

(12) The connection is broken by two commonplace didactic verses (10. 12
11), which (like **2**, 22) are evidently a gloss. It is not the fate of the righteous or the wicked as a class that interests the prophet, but that of his much-loved people, which he emphatically distinguishes from its governors. In v. 12a he alludes to the weak and effeminate character of Ahaz (736–728). The women of the court are the true rulers of the state (v. 16, and *cf.* Am. **4**, 1). The glowing augury of v. 4 has been fulfilled, though the captivity spoken of in the context of that passage is still in the future.

(13) This introductory formula warns us that what follows was uttered on 16
another occasion, and does not strictly belong to the preceding prophecy. It is directed against the proud and coquettish ladies of Jerusalem (*cf.* **32**, 9–12; Am. **4**, 1–3). Isaiah knows the influence which they exert both on the morals and on the policy of their husbands, and threatens them with captivity (a lot

which actually befell the ladies of Hezekiah's court, according to Sennacherib's 3
account of the tribute of the king of Judah, 701 B. C.). The inserted passage (vv. 18-23), due to the editor, conceals the close connection between v. 17 and v. 24, and displays an attention to trifles which would be surprising in Isaiah. Are they a pre-Exilic fragment? The heathenish element in the toilet-articles suggests this; notice the *little suns and moons*, and the amulets (strictly *charmed things*; *cf.* v. 4). But this reason is a weak one. Heathenish elements in Jewish culture survived even in Talmudic times, and catalogues like this belong rather to a literary age. The passage is unrhythmical, nor is there any obvious order in the list of objects (*cf.* vv. 2-4). The antiquarian interest of the passage, however, is considerable, and DE QUINCEY (1785-1859) has adorned the results of last century scholarship with his own jeweled rhetoric (*Works*, vol. xi).

(14) *Cf.* Tobit **3**, 8: *Thou hast already had seven husbands, neither wast thou* 4, 1
named after any of them. Possibly a ceremony of re-naming a wife accompanied marriage; it would indicate that the wife was adopted into her husband's kin. The picture here resembles that in **3**, 6. There the male population is in search of a ruler; here the women are in search of husbands.

(15) Whether any fragments of Isaianic work exist here, is uncertain. At 2
any rate, this unrhythmical passage, late in style and sometimes in ideas, cannot, as it stands, be Isaiah's.

(16) One of the commonplaces of the later period (*cf.* Joel **2**, 19-27, and probably Is. **30**, 23; Am. **9**, 13). The idea is no doubt an early one (see Hos. **2**, 21 f.), but one of the great prophets would have led the way up to it, and made much more of it. He would have given us first an announcement that a remnant would escape in the judgment, and next an assurance that they would *walk* more *humbly with their God* than their fathers, and take pride, not in their silver and gold, their fortresses and ships, but in JHVH. But a writer of less grasp than Isaiah, guided by conventions rather than by his own reason, felt it necessary to put forward the most easily remembered of the traditional features of the Messianic age, *viz.* that the soil would become exceptionally fertile. As to the phraseology, the expressions in the parallel members of the line are synonymous. AV renders in the former one *the branch of the Lord* (*i. e.* the Messiah) in accordance with Jer. **23**, 5; **33**, 15; Zech. **3**, 8; **6**, 12. But if this section be Isaiah's, the Messiah cannot be referred to in this condensed, enigmatic expression (which, if correctly rendered in AV, presupposes Jeremiah), while if it be post-Exilic, still two objections to *the Branch of JHVH* remain: (*a*) that the parallel expression *the fruit of the land*, which is presumably synonymous, is clearly to be taken collectively; and (*b*) that the Hebrew word rendered *the Branch* in AV is generally collective. The (*self-*)*springing plants of JHVH* may be wild as opposed to cultivated plants (*cf.* Num. **24**, 6; Ps. **104**, 16), or at any rate those which depend on the rain which JHVH sends from His *good treasury, the sky* (Deut. **28**, 12), and not on irrigation. The form of the verse reminds us of **28**, 5, which is probably of late origin.

(17) Neither the nation nor the individual is elsewhere called *holy* in the 3
works generally assigned to Isaiah, except in **6**, 12 (on which see note).

(18) Both the form and the expression of the verse remind us of Dan. **12**, 1: *At that time thy people will be delivered, every one who is found written in the book.* For the figure (which is derived from the registers of citizens), *cf.* also Ex. **32**, 32; Ps. **69**, 28.

(19) Alluding to **3**, 16, &c.; **1**, 15. 4

(20) For the *breath* or *spirit of JHVH*, see **30**, 28. In **11**, 2 the term appears

to be used in a technical sense, and the good qualities of the ideal sovereign 4
are represented as emanations from JHVH's *spirit*. So, too, in **28**, 6 martial courage and ability to administer justice are said to be *spirits* from JHVH (*i. e.* from His all-embracing spirit).

(21) The idea of this verse is that JHVH Himself, represented by the pillar 5
of cloud and flame, will come *in that day* to abide permanently with His people. It is doubtful whether Isaiah anywhere refers to the Exodus; on the other hand, the idea of the imagery would be highly congenial to a post-Exilic writer, and the phraseology (as might easily be shown) is not without post-Exilic affinities.

Notes on Prophecy 2.

(p. 5)

(1) The parable takes the form of a song. As in **23**, 16; **27**, 2–5 (see **5**, 1
Notes), the prophet assumes for the time the character of a popular singer. From its dancing rhythm it might well be a dancing song that he gives us, but the bitter irony of the close dispels the illusion. It was only to attract attention that Isaiah so disguised his solemn earnestness, and he never did so again. If he accompanied his song with music, he must have changed his note at v. 3, and what an effect must have been produced when in the middle of a sentence (v. 6) he suddenly passed out of the lyric into the grave prophetic rhythm, and became no longer a singer but an orator!

Notes on Prophecy 3.

(pp. 6.7)

(1) This powerful address appears to have suffered considerably. The 8
sections or stanzas were doubtless once much more nearly, or even altogether, symmetrical. At any rate one can hardly believe that any *Woe* consisted of but one line (v. 21). Notice the exact correspondence (reminding us of Dante) between the respective sins and punishments, and compare the parallel (and contemporary) prophecy, Mic. **2**. 3. The prediction of captivity is not repeated in later discourses (except for Shebna).

(2) Note that Isaiah, the high-born city-prophet, agrees with the peasant-prophet Micah (see Mic. **2**, 1–5) in denouncing those rich men who increased their landed estates by expelling the poor from their holdings. *Cf.* Job **20**, 19; **22**, 8.

(3) The liquid measure called *bath* = the dry measure called *ephah*; it was 10
nearly equal to 9 gallons. The homer = 10 ephahs.

(4) The artificial wine referred to (Hebrew *shekár*, Assyrian *shikáru*) 11
existed side by side with the wine of the grape both in Assyria (and Babylonia) and in Palestine. See v. 22, and *cf.* Hom. *Odyss.* **4**, 220.

(5) Supplement this by Amos **6**, 4–6. Through the commerce of Car- 12
chemish both Israel and Judah were influenced by the material civilization of the more advanced Asiatic nations.

(6) According to Amos there were in his time two opposite views respect- 19
ing the *Day of JHVH*. According to one, it would be undoubtedly a time of *light* and joy for Israel; according to another, it might possibly be, as Amos said that it would be, an *evil day*. One class of persons therefore longed for it to come (Am. **5**, 18); another *put (it) far away, i. e.*, supposed it to be still distant (Am. **6**, 3). To the former, Isaiah addressed the great prophetic poem in c. **2**; on the latter, he now hurls a special denunciation. The ruling class,

to whom this whole section relates, could not be blind to the dangers of the state (*cf.* Am. 6, 6b). But they could not and would not believe that Assyria would pounce upon them as quickly as Isaiah asserted. Judah might some day fall, and this would no doubt be a judgment of JHVH, but not in their day. When they saw the Assyrians at the door, they would believe Isaiah, but not before. 5

(7) Not so much an irreligious section of the *wise men* is here meant as a class of politicians who defended the social changes of the time as both necessary and right. The development of commerce and luxury, the centralization of capital, and the impoverishment of small proprietors, were odious to Isaiah, but in a keen-witted nation cannot have wanted for defenders. 20

(8) V. 24 seems to be the conclusion of the whole prophecy and not merely of the preceding *Woe*. The combination of figures in the first and second line must not be judged too harshly in an Eastern poem. 24

(9) Observe that the tenses in v. 25 differ from those in v. 24; also that the phraseology of v. 25 is conventional, and drawn from the common stock of prophetic imagery (see *e. g.* Ezek. **16**, 14; **14**, 9. 13; Is. **29**, 6; **64**, 19; Jer. **9**, 21; Zeph. **1**, 17). This verse was probably inserted by the editor at a time when vv. 1–24 were immediately followed by the great prophetic poem which begins at **9**, 8, and should close with vv. 26–29. Its object seems to have been to connect **5**, 1–24 with the magnificent poem referred to. The editor took the idea of the verse from the refrain of the poem which declares that God's heavy hand is still outstretched for punishment. By the prefixed word *Therefore* he linked the new verse with the preceding denunciations, and by attaching the refrain to his vague but awful threat, he connected the verse with the only too clear description of Israel's sins and their punishment, which belongs to the prophet Isaiah. 25

Notes on Prophecy 4.

(pp. 7–9)

(1) Against whom is this prophecy directed? The first three lines of the first stanza and the whole of the fifth stanza (vv. 26–29) relate to the people of Israel (South as well as North); lines 4–14 of the first stanza, and the whole of the second and third stanzas relate to the Northern Kingdom alone; and the whole of the fourth stanza (**10**, 1–4) relates to Judah alone. In its original form, however, the prophecy seems to have been a warning to Northern Israel analogous to that addressed to Judah in vv. 8–24 (*cf.* the parallel retrospect and warning in Am. **4**, 6–12). In a word, the prophecy is now in its second edition, revised and enlarged. Still there need be no doubt of Isaiah's authorship of it in all its parts. The stanzas are perfect; each has the same number of lines, and the same refrain. **9**, 8

(2) This places us in the years following the death of Jeroboam II. (743 B. C.); *cf.* Hos. **7**, 8. 9; **8**, 8. 10

(3) Syria is the *foe*; the Philistines are the *enemies* of Israel. The former had been humbled for a time by Jeroboam II. (2 Kings **14**, 28), but directly after his death (we cannot doubt) had re-asserted its independence. On the accession of Pekah (736), Rezin appears to have forced that king (who was more reluctant naturally than Ahab in 853) to join an alliance against Assyria, as he afterwards endeavored to force Judah. Of the hostility of the Philistines we have no other record. 12

(4) *i. e.* in one battle (as **10**, 17; *cf.* **9**, 3, and note on **2**, 12). For the figures, *cf.* **19**, 15; Deut. **28**, 13. 44. 14

(5) The injustice which prevails in all classes of North Israelitish society (see Amos and Hosea) is compared to a forest-fire (10, 17; Ps. 83, 15). 9, 18

(6) A figurative description of a state of anarchy. See 2 Kings 15. 20a

(7) The Northern Israelites forgot their local jealousies whenever there was a chance of a successful raid into Judah. Such a chance presented itself on a grand scale when Rezin ordered his vassal Pekah (735) to join him in invading the Southern Kingdom as described in 7, 1. 21

(8) Verses 1-3 are so similar both in form and in the spirit of the contents to the denunciations in 5, 8-24, and the impassioned question in v. 3 reminds us so forcibly of that in 3, 15, that Isaiah must be supposed to address persons whom he sees before him in *Judah*. See note 4 on c. 9, 14. 10, 1

(9) *Cf.* 46, 1; Jer. 50, 2. This rendering presupposes a rearrangement of the consonants of the text, which seems necessary to produce a satisfactory sense. Beltis or Baaltis (*i. e.* Lady) was a Phœnician deity, worshiped especially at Gebal or Byblus, where her cultus became fused with that of the Egyptian Isis, just as that of her consort Adonis became fused with that of Osiris. The 4



OSIRIS.



ISIS.

divine name Osiris enters into many Phœnician names, and was even perhaps used now and then as a Hebrew name (Ex. 6, 24 *Assir*). It is conceivable that those Northern Israelites who hankered after foreign alliances may have sought to propitiate Egyptian and Phœnician deities. At any rate, the editor seems to have thought so, and he makes Isaiah taunt these Israelites with the futility of the refuge and the aid which they had hoped for. *Cf.* Am. 5, 26, where the

editor has similarly introduced a reference to the worship of deities, whom there is no evidence that the Northern Israelites worshiped in the eighth century B. C. The answer to the question in v. 3 is a most ingenious but not an entirely happy one. Lines 1 and 2 of the stanza do not cohere well together. The subject of the verb in l. 2 is most probably the Israelitish nobles. In short, the original first line has been irrecoverably lost. 10

(10) The word rendered *signal* is often supposed to indicate a banner. But it will cover any sort of military signal which is raised aloft. Almost all scholars agree that the Assyrians are the *nation* referred to. The prophet paints the Assyrians in glaring colors, and exaggerates (as we may think) their remoteness from Judah, to heighten the effect. The figure of the roaring lion (v. 29) is characteristically Assyrian. *In the wrath of my heart*, says Sargon, *I roared like a lion, and turned to conquer those lands.* 5, 26



ASSYRIAN STANDARD.

(11) The Assyrians are compared to bees, as in 7, 18.

(12) A late insertion suggested by 8, 22. Probably some lines, containing the usual consolatory close, have dropped out of the text. 30

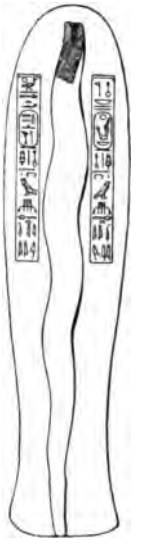
Notes on Prophecy 5.

(pp. 9–15)

(1) A prophetic revelation consists in general of thoughts respecting the world of men. Here, however, it is an unseen spiritual world which opens itself to Isaiah's inner eye, though the world of men very soon claims his attention. The prophet relates what he has seen as faithfully as he reproduces the thoughts which JHVH suggests to him. In neither case can we be sure of perfect accuracy, but in neither case is there any trace of conscious fiction. The scene of the vision is the Temple, *i. e.* the Temple at Jerusalem (as in 6, 1

other prophetic ecstasies, Am. 9, 1; Ezek. 8, 3; 10, 4; *cf.* Acts 22, 17). But 6
the temple which he sees, though a material building, has become gloriously expanded in his imagination; the temple of Solomon had to be idealized to take in the exalted throne and the host of heaven. The vision was accompanied by what Isaiah felt to be a divine call. To see his God thus was in fact equivalent to a call to prophecy; for how could he go about among those who were blind to true divinity without seeking to open their eyes? Yet Isaiah kept silence respecting this sacred fact of his inner history until probably he, or a disciple of his, collected and condensed his prophecies on the Syro-Ephraimitish war. He then wrote it down, not however as simply as he would have done *in the year that king Uzziah died* (740), but with the addition of a passage (vv. 9. 10) which contains his prophetic inferences from the moral state of Judah and Israel at the time of the sore danger to both from the near approach of the Assyrians. C. 6 forms the prologue of another minor group of prophecies, closing at 9, 7. *Cf.* p. 140, l. 39.

(2) The *Seraphim* are mythical beings, adopted instinctively by Isaiah from 2
the folk-lore of Judah, and quite distinct from *angels*, which are described as altogether human, and without wings. To judge from their name, they were popularly imagined as serpents; and who can help recalling the wide-spread ancient belief in serpents as protectors of the temples? Compare, for instance, the black granite serpent, from a temple in the city of Athribis, now in the Gizeh Museum (*Notice des Monuments*, 1893, p. 71). [This monument (which was dedicated by the famous Amenhotep III, the Nimmuria of the Amarna tablets, about 1400 B. C.) represents a serpent standing erect in an oval shrine. The Egyptians entertained the same superstitious awe of serpents as the ancient Semites, and they regarded some serpents as *Agathodemons* or benevolent divinities. As a rule, the serpent symbolized female deities. The great goddess of destiny, *Shay*, or Fate, had the form of a serpent. Several great gods of Egypt were represented in the form of serpents. Local guardian deities were symbolized in the same way. All the larger temples kept, enclosed in a shrine, a living snake, which was regarded as the representative of the tutelary demon. The second of the two hieroglyphic papyri from Tanis (ed. W. M. Flinders Petrie, London, 1889; Roman period) gives a list of all the sacred titles of *erect serpents* in all the larger temples of Egypt, thus showing the importance attached to their worship (hence, the large number of mummified serpents). Winged serpents are frequently mentioned in the Egyptian religious texts, and are represented in Egyptian paintings and sculptures of the period after 1600 B. C. The idea, however, was not Egyptian, but borrowed from Asia (*cf.* Wellhausen, *Skizzen*, part iii, p. 138). Monumental evidence is as yet too scanty to allow an accurate definition of the precise theological meaning of serpents in the religion of Egypt, but they seem to have been guardians and protectors of temples like the Hebrew Seraphim.]



BLACK GRANITE SERPENT.

These powerful genii appear before us here as guarding the threshold of the temple at Jerusalem (see v. 4). They *stand*; for to Isaiah's imagination the seraphic guards have put off their form of a serpent, to qualify them to assume the new and high function of choristers of Jhvh. They are therefore no longer merely supernaturally gifted servants of the sanctuary, but Ministers of Jhvh, into whose moral purposes they can, to some extent, enter. And they are said to *stand erect before Jhvh*, because this would naturally strike the gazer's eye; they seemed in fact to tower *above* the throne. In fact, Isaiah's seraphs, like

those of MILTON, are of superhuman proportions. It may be inconsistent in Isaiah to call these guardian choristers by a name suggestive of serpents, but the name was too deeply rooted both in his own and in the popular imagination to be rejected. We may to some extent compare these Seraphim with the harmful *serpent* (a synonymous word is used) of Gen. **3**, which is also represented as capable of speech. **6**

(3) The *smoke* is not a token of the acceptance of the seraph's praises, but an indication of the divine displeasure. See the parallel passage, Rev. **15**, 8, and *cf.* Pss. **18**, 8; **74**, 1; **80**, 5. Displeasure against whom? Against the unpurified man who has penetrated into the sanctuary. **4**

(4) Compare chapter **3**, verse 8; Matthew, chapter **12**, verse 34. **5**

(5) There is no need for JHVH Himself to interpose. It is the duty of the guardians of the sanctuary to exclude the profane, or to purify one whom the great King purposes to admit into His service. On the altar were heated stones such as were used (we may infer) for burnt-offerings, and also sometimes in common life for baking cakes of meal (see on 1 Kings **19**, 6). Isaiah imagines one of the seraphs to take such a hot stone from off the altar, and touch Isaiah's lips with it. JHVH has been waiting for this; now He can put Isaiah to the test. **6**

(6) So then JHVH is not alone in His divine activity. There is *all the host of heaven standing by Him on His right hand and on His left* (1 Kings **22**, 19), in fact all the *Sons of Elohim* (Gen. **6**, 2; Job **1**, 6), among whom Isaiah may possibly have included the *Seraphim* who appear in vv. 3.6.7 to have a moral sympathy with JHVH. *Cf.* Ps. **82**, 1. **8**

(7) Isaiah here goes beyond Am. **5**, 3. The destruction of Judah shall be complete. The *tenth* which survives previous judgments is compared to the stump of a tree which has been cut down. The husbandman cannot leave this stock in the ground; he burns it. This is Isaiah's dread warning to the mass of the people; for his own disciples he has a word of comfort ready (**8**, 16-18). The following line was added for the consolation of post-Exilic readers. It is wanting in the Septuagint, and directly contradicts the most natural interpretation of Isaiah's words. The writer of the gloss denies that the *stock* or *stump* of the tree of Judah can be destroyed; he puts forward the idea, so characteristic of later writers, that Israel, and especially Jerusalem, is safe from complete destruction. But Isaiah at this time certainly held that Judah, as a people, was doomed. Of course, it did not follow that there would be no reward for the righteous. But this side of Isaiah's belief does not appear to have had any full development. **13**

(8) A fresh collection of prophecies begins here, ending at **9**, 7, and presenting numerous traces of post-Exilic editing. *Cf.* p. 139, l. 14. **7**, 1

(9) The original opening verse seems to have become illegible. An Exilic or post-Exilic editor therefore substituted a passage, slightly altered by him, from 2 Kings **16**, 5 (which see). The concluding statement is anticipative.

(10) Like a swarm of insects (*cf.* v. 19). **2**

(11) Further explorations at Jerusalem will enable us to decide where this spot was. At any rate, Ahaz was providing for the water-supply in prospect of a siege (*cf.* **22**, 9). Shear-jashub = *a remnant shall return* (*cf.* **10**, 21), an evidence of the stress Isaiah laid on the doctrine of the *remnant* (p. 151 below). **3**

(12) The object of Rezin is to set a vassal on the throne of Judah who will support him in his anti-Assyrian policy. From the form of the name we may conjecture the nominee of Syria to have been himself a Syrian. He was at any rate, according to Isaiah, a man of low origin, like *the son of no one* whom Tiglath Pileser made king of the land of Jabal (*Records of the Past*, New Series, Vol. v, p. 126). *Cf.* ben-Remaliah, v. 4. **6**

(13) Isaiah's argument is incompletely given. He seeks to preserve his 7,9
people from the fate of captivity with which he has already threatened it. Probably, therefore, the lost passage referred to the overthrow of Syria and Israel by the Assyrians. Who are Rezin, he says, and ben-Remaliah that they should terrify you? They shall soon be overthrown, and their people dragged into exile. Trust the prophetic word, and ye shall never have to *give way* (**28**, 16). Of course, Isaiah does not mean merely the word of promise; he implies all those moral conditions which he has expressed in cc. **2**-**5**. Observe the paronomasia at the end of v. 9. The gloss inserted in v. 8 probably refers to Assurbanipal's colonization of the territory of Samaria, described authentically in Ezra **4**, 8-10. The chronology may or may not be strictly accurate.

(14) Probably vv. 11-16 represent a prophecy of a later day. Isaiah may 11
have heard, or divined, that Ahaz (736-728) is on the point of inviting the aid of Assyria. He makes one more desperate effort to stimulate Ahaz to that great spiritual effort already called *faith*. If he cannot believe Isaiah without some extraordinary *sign* as a confirmation of the prophet's word, then (Isaiah makes this strange condescension) let him choose his own *sign*. Isaiah adds, *going deep to Sheol or high to heaven* (so literally), to give Ahaz the utmost range of choice (*cf.* Job **11**, 7.8). Ahaz refuses the offer. He does not doubt the wonder-working capacity of Isaiah, but he knows that the prophet demands, not only a change of policy, but a change of life.

(15) The *sign* appointed in vv. 14.16 is not in order to persuade Ahaz, 14
but to save the honor of JHVH's prophet. It is not, therefore, such a startling one as if it had been selected by the king. It consists simply in the name which mothers will before long, by a kind of inspiration, give to their newly born babes. Not Ichabod (*No glory*, 1 Sam. **4**, 21), but Immanuel (*God with us*), or some similar name expressing the deliverership of JHVH, shall become the common name of the children of that generation. Nothing is said of the *diet* of the children who are referred to; v. 15 is a very misleading gloss. The name *Immanuel* will be to all the people a memorial of the retreat of the invading armies, and a pledge of the impending desolation of Syria and Ephraim, and to Ahaz in particular it will also be a memorial of his own unbelief. *Cf.* the *sign* of the divine mission of Moses in Ex. **3**, 12. In a traditional Arabian story told by Ibn Hishâm, a Jew of Medina is said to have uttered a prediction, the *sign* of which consists simply in the fact that a boy present in the company (the relator of the story) will live to see the prediction fulfilled. See BEVAN, *Jewish Quarterly Review*, vi (1894), pp. 220 ff.

(16) Before he has learned to distinguish between what is wholesome and 16
harmful, especially in foods (2 Sam. **19**, 35), *i. e.* before he has been weaned. *Cf.* **8**, 4.

(17) The words *the king of Assyria* are a subsequent addition inserted 17
by a scribe. It is a gloss which supplements a gloss, and shows how persistent were the endeavors of the editors to adapt the ancient Scriptures to the wants of later readers.

(18) This first fragment may, from its vigorous style, be mainly Isaiah's 18
work. Whether the flies and the bees refer to one nation, or (as the glosses assume) to two, must be uncertain. If to two, we may make the fragment contemporary with the negotiations between Tirhakah and Hezekiah, which issued in the despatch of a relieving force under some of Tirhakah's Egyptian vassals to encounter the host of Sennacherib. In the other case, the date may be early. The figure of hissing, and the use of *end* for *furthest part*, remind us of **5**, 26

(19) Lit. *the hair of the feet*, the latter being a euphemism for *pudenda*; so also *loins* (Heb. *feet*) in 6, 2. 7, 20

(20) For this strange figure, *cf.* Ezek. 5, 1–4. The people is personified as a man (1, 5.6). The razor is the sword (not the king who wields it). The *River* is the Euphrates (Jer. 2, 18; Ps. 72, 8).

(21) Verses 21–25 are a most clumsy, prosaic, and incoherent passage! The general sense, however, is clear. Owing to the havoc wrought by the invaders there will be a superabundance of pasture-land, and the few survivors of the former settled population will have to live, like nomads, on soured milk and (wild) honey. Even the vineyards and carefully tilled hill-country will then be desolate. Soured milk is the chief food of the Arabian nomad. "The bowl brought in foaming," says Mr. DOUGHTY, "the children gather to it, and the guest is often bidden to sup with them the sweet froth; or this milk poured into the sour milk-skin and shaken there a moment, the housewife serves it forth again to their suppers, with that now gathered sourness which they think the more refreshing" (*Arabia Deserta*, i, 263). 21

(22) A Hebrew silver shekel is about 65 cents (or 2/8). This may help us to form an estimate of the natural riches of ancient Palestine. Cant. 8, 11 is partly parallel. 23

(23) Probably a wooden or a stone tablet is meant (*cf.* Hab. 2, 2). It would be a boon if the Israelitish scribe could be imagined at his work as distinctly as the ancient Egyptian scribe can be through the paintings in the tombs. Whether papyrus was used in ancient Palestine, is a point which cannot be decided. The scribe in the illustration is writing on a strip of papyrus; he has a pen in reserve behind the ear, and a box for the requisites of his art before him. 8, 1



EGYPTIAN SCRIBE.

(24) *i. e.* perhaps in characters like those of the workmen in the Siloam Tunnel (see next page), with no calligraphic modifications. Lit. *with the pen of* (*common*) *men*; *cf.* Deut. 3, 11.

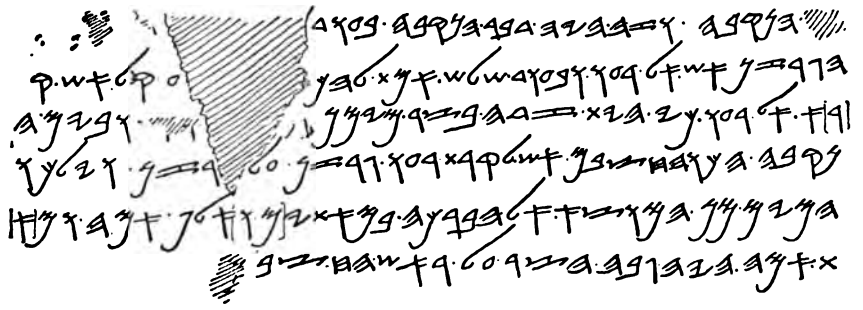
(25) See 2 Kings, chapter 16, verses 10.11. 2

(26) *i. e.* Swift-Spoil — Speedy-Prey, the name on the tablet. 3

(27) As a matter of fact, Damascus was taken in 732, and Samaria in 722. Isaiah was no mere soothsayer. 4

(28) The prophet contrasts the apparently slender resources of Judah with the overwhelming force of Assyria. The people of Judah are blind to the true source of greatness, which is spiritual and not material. They virtually reject JHVH (*i. e.* the JHVH of Isaiah), and bow down in abject terror before Assyria. The former is symbolized by *the Waters of Shiloah*, which, however beneficent, are to outward appearance insignificant; the latter by the Euphrates. What then are the *Waters of Shiloah*? In 2 Kings 20, 20 we are told that it 6

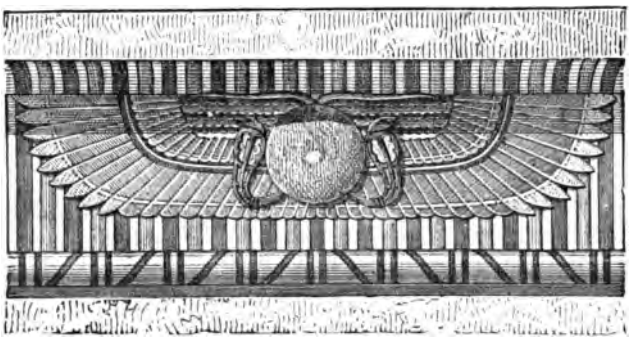
was Hezekiah *who made the pool, and the conduit, and brought water into the* 8
city. No doubt the *Pool of Siloam* is meant, which is situated at the extreme south of the eastern hill of Jerusalem (on the north of which stood the Temple). A conduit or tunnel, cut through the rock from the Virgin's Spring, supplies this pool with water, and in 1880 an inscription in ancient Hebrew



SILOAM INSCRIPTION.

characters was found, describing the meeting of the workmen coming from opposite ends, when *there flowed the water from the source to the pool,* 1200 *cubits.* This inscription most probably belongs to the time of Hezekiah (727–699), but it is very possible that already under his father Ahaz (736–728) there was some less elaborate means of conducting the water (which then 'flowed softly,' *i. e.* trickled) from the Virgin's Spring to the pool. Note that the name *Shiloah* (*cf.* John **9**, 7) properly belongs to the spring, not to the pool. Thus Isaiah's figure has a twofold meaning. The people would use it contemptuously, but Isaiah in heartfelt respect (see Ps. **46**, 4, and *cf.* Is. **33**, 21).

(29) This line seems to belong to a different context from *And shall sweep* 8
forward, &c. It should probably be connected with vv. 9. 10, which state that the peoples hostile to Judah will be overthrown. The *outspread wings* are those of JHVH; see Deut. **32**, 10. 11; Pss. **17**, 8; **36**, 7; **91**, 4; Mal. **4**, 2, and compare the winged solar disk on Egyptian wall-sculptures. Verses 8b–10 are probably



WINGED SOLAR DISK ON EGYPTIAN WALL-SCULPTURES.

a later insertion; they seem to presuppose the same circumstances as **28**, 1–6. We need not deny the authorship of Isaiah, though it is probable that the refrain *For with us is God*, by which the address to the hostile nations is enclosed, is due to the post-Exilic editor. See on **17**, 12–14.

(30) The same refrain as in Ps. **46**, 7. 11 (Ps. **46**, as the present writer holds to be certain, is post-Exilic). *Cf.* Is. **7**, 14 (Immanuel). **8**, 10

(31) A figurative description of a prophetic ecstasy. The divine Hand is specialized to indicate the compulsion of which the inspired prophet is conscious. Nowhere else does Isaiah employ this phrase; for similar language we must descend to the time of Ezekiel (about 570), who in several respects is a reviver of antique modes of consciousness (see Ezek. **1**, 3; **3**, 14. 22; **8**, 3; **37**, 1). It was perhaps only at great national crises that Isaiah passed through these ecstatic experiences in their most exalted form; the strain of existence at such times may have made him more liable to these abnormal states. There is a trace of his having had another ecstasy at the beginning of the crisis of the invasion of Sennacherib (see on **28**, 10); of course, it was not his only one. 11

(32) Verses 11–15 are a continuation of vv. 5–8. In v. 6 we have been told, *This people has rejected* a God whose power they liken to the trickling waters of Shiloah, and *despond* because of Rezin and Pekah, and in vv. 12. 13 the prophet and his disciples are warned not to cry out in alarm at every fresh combination of enemies, but to reserve their fear, their heartfelt reverence, for Israel's mighty God. Only thus can they avoid the fate which awaits *many* of *both Houses of Israel.* 12

(33) *i. e.* an occasion of misfortune. 14

(34) The *admonition* or *instruction* is the whole body of prophetic revelations from **7**, 3 onwards (in the form in which Isaiah wrote them). It is to be *bound up* and *sealed* (*cf.* Dan. **12**, 4), *i. e.* carefully kept in the circle of the prophet's disciples, to be brought out on a later day (*cf.* Is. **30**, 8). 16

(35) The prophet refers to the names Isaiah (*Deliverance of* JHVH), Shear-jashub (*A remnant shall turn*), and Maher-shalal-hash-baz (see v. 1). *Nomen-omen.* 18

(36) Two kinds of spirits are described: those in the underworld and those that attended the soothsayer. Corresponding to these were two slightly different kinds of diviners: the one assumed a cheeping voice like that ascribed to the shades (*cf.* Hom. *Il.* **23**, 101), the other a moaning or crooning voice like that of doves (**28**, 14); *cf.* also **29**, 4, and notes on 1 Sam. **28**. 19

(37) *i. e.* to the prophetic revelation of the will of JHVH. Isaiah means, not his own recent prophecies, but others which the people (dramatically introduced by him) vainly hoped to obtain. *Cf.* Am. **8**, 11, *I will send a famine . . . of hearing the words of* JHVH. *And they shall run to and fro to seek the word of* JHVH, *and shall not find it.* 20

(38) These words do not connect themselves well with the foregoing passage. They may be a fragment of a passage of Isaianic origin which preceded vv. 21. 22. These two verses (which contrast with vv. 19. 20 by their vigorous and rhythmical style) cannot be denied to Isaiah.

(39) *i. e.* through the land, which in the original context must have been mentioned. 21

(40) *i. e.* the national God (*cf.* 1 Kings **21**, 10).

(41) The districts mentioned are those which suffered in the captivity of Tiglath-Pileser III (734); see 2 Kings **15**, 29, where, however, Zebulun is not mentioned. This prosaic passage introduces a grand poetic composition, in which the writer places himself imaginatively at the end of the period of Israel's oppression, when a great divinely appointed leader and governor will appear, who will outdo all that David, his father, did of old. The whole description is in the manner of a vision; the perfects and presents are equivalent to futures. **9**, 1

If it were Isaiah's we should have to place it in B. C. 734, but there are grave difficulties in the way of this view. Only two can be here mentioned: (*a*) there are no references to 9, 1–6 elsewhere in Isaiah, or indeed anywhere in pre-Exilic, Exilic, and early post-Exilic prophecy; (*b*) The prophecy lacks Isaiah's lucidity. Who is the king? Is he a relative of Ahaz? And how has he been prepared for his work? Isaiah's prophecies are always in close relation to the circumstances of his age. The passage, moreover, is in a rhythm which occurs nowhere else in this section, and cannot with any certainty be assigned to Isaiah. 9

(42) The passage could also be rendered: *For there is not (now) a dark veil to the land which has anguish.* 1a

(43) Compare Isaiah 10, 26; Judges 7. 4

(44) These are titles which a grateful people (and not, as in Egypt and Assyria, self-seeking scribes and priests) will give to the king. They are four in number. The first two describe the king as indued from above with a *spirit of counsel and might*; he can purpose and execute that which common men would call impossible. The third extols him for the abundant booty which he distributes among his people. The fourth describes the great object and issue of his warfare, *viz.* the peace and prosperity of his subjects. For the first, *cf.* 28, 29. For the second (Heb. *él gibbór*), 10, 21, which shows that we are not to render *divine hero*: the king seems to Isaiah, in his lofty enthusiasm, like one of those *angels* (as we moderns call them), who in old time were said to mix with men, and even contend with them, and who, as superhuman beings, were called by the name of *él* (Gen. 32, 22–32). For the third, *cf.* 33, 23, which seems to allude to our passage. *Cf.* also 11, 2, where all that the four names say (and even more) is briefly summed up in the statement that *the spirit of JHVH* rests upon him. 6

Notes on Prophecy 6.

(pp. 15. 16)

(1) The prophecy relates both to the kingdom of Damascus and to that of Samaria, which, when the prophet wrote, was in vassalage to Damascus—hence the combination, in v. 3, of the *fortresses* of Ephraim and the *sovereignty* of Damascus. Naturally, however, the writer is much more concerned with Northern Israel than with Syria. The date is before 732 (fall of Damascus), and presumably before 734 (see on c. 7), since there is no allusion to the Syro-Israelitish campaign against Judah. The date of the second gloss in v. 8 will not be earlier than that of 27, 10 (where see note). 17, 1

(2) *Israelites* in v. 3 and *Jacob* in v. 4 refer to the Northern Kingdom (*cf.* 2 Samuel 2, 9. 10. 17. 28, and other passages). 3.4

(3) The plain southwest of Jerusalem (see Josh. 15, 8), well known to Isaiah's hearers as a fruitful grain district. 5

(4) The editor seeks to brighten a dark prophecy by these verses. A third writer added the gloss printed beneath the text. For the objects mentioned in it, see on Lev. 26, 30; Ex. 34, 13. 8

(5) Like Amos (2, 9. 10) and the Ephraimitic Writer (Gen. 48, 22), Isaiah calls the pre-Israelitish population of Canaan *Amorites*. The *cities of the Hivites and Canaanites* are mentioned in 2 Sam. 24, 7; the Gibeonites are called both Hivites and Amorites (Josh. 9, 1; 11, 19; 2 Sam. 21, 2). The words relegated to the footnote are unmetrical and prosaic, and only show the interest which later editors took in the narratives of the early period of Israelitish history—narratives which were perhaps better known to them than to Isaiah. 9

(6) The worship of Adonis or Tammuz, with whom Naaman (the name used for this god by Isaiah) may be identified, was of Assyrian origin, but also prevalent in Phœnicia and in Syria (*cf.* the proper name Naaman, 2 Kings 5, 1). We even find some traces of its existence in Palestine; see, besides several doubtful passages, Ezek. 8, 17, and compare names such as *Naaman*, the name of a Benjamite clan (Gen. 46, 21, and elsewhere), and *Numâna* and *Nâmâna* among the names of places in Southern Palestine conquered by Thothmes III (see the list on the walls of his temple at Karnak). The two latter names suggest that the worship of Naaman or Adonis was traditional in certain places in Southern Palestine, and upon occasion may have sprung into fresh life (*cf.* Is. 2, 6). In Northern Palestine, of course, such a revival of the worship of Adonis was still easier, and an occasion for it had arisen when Isaiah wrote. At a somewhat earlier period it might have been natural for the Northern Israelites to seek the favor of Assyrian deities. Since then, however, political circumstances had changed, and the Northern Israelites had a good hope that, with the help of Syria, they might hold their own against Assyria. Once more, therefore, they *forgot* JHVH, and devoted themselves to an alien cultus, and this time to that of a Syrian deity, Naaman or Adonis. The *Shoots of Adonis* (Naaman) remind us of the so-called *Gardens of Adonis*, of which there is evidence at Alexandria, at Athens, and, as we might expect, in Cyprus, and which may be presumed to have been co-extensive with the worship of that favorite deity; and the fact that from v. 10 onwards Isaiah addresses Israel as a woman may be explained by the prominent part taken by women in these observances. The "gardens of Adonis" (which were planted by women) consisted of baskets of earth, sown with various plants, which quickly shot up, and as quickly withered in the sun. This was a symbolical representation of the fate of *Tammuz yearly wounded* (MILTON); and some idea of the importance attached to it may be gained from the procession on the evening of Good Friday, still customary in Cyprus. Just as the *gardens of Adonis* were placed round the bier of the dead Adonis, so the bier on which the figure of the dead Christ is placed, is decorated with the modern equivalent of the *gardens of Adonis* (OHNEFALSCH-RICHTER, *Kypros*, pp. 132 f.). The prophet Isaiah seems to have extracted from this custom an omen of the speedy fall of the Northern Kingdom.



CYPRIAN WOMAN WITH "GARDEN OF ADONIS."

17, 10

(7) This passage was probably attached by Isaiah to the preceding prophecy in 723, to reassure those who feared that Jerusalem would share the already imminent fate of Samaria. Isaiah, too, thought it more than probable that the Assyrians would invade Judah. He saw them in imagination *spoiling* and *plundering*, and full of faith he uttered the defiant words of 8, 9. 10, and announced the catastrophe so grandly described in 17, 12-14. Notice the parallelism between vv. 12. 13 and 8, 7-10, and for the imaginative realization of the invasion as present, *cf.* 10, 28-32; Mic. 1, 10-15.

12

Notes on Prophecy 7.

(p. 17)

(1) The editor intends cc. **28**-**33** to be regarded as a book in itself, **28**, 1
divided into six portions, each beginning with *Woe!* (**28**, 1; **29**, 1; **29**, 15; **30**, 1; **31**, 1; **33**, 1). It contains an unusually large amount of late matter, inserted partly to fill up mutilated passages of Isaiah's roll of prophecy (see **30**, 8), partly to adapt the old prophecies to more recent times. For the date of Isaiah's work (excepting **28**, 1-4), see especially note on **30**, 1.

(2) The prophet fuses two images together — that of the revelers with their chaplets of flowers (Lam. **5**, 16), and of the picturesquely situated Samaria with its crown of towers (*cf.* **23**, 8) and the greenery of its vines and olives. Drunkenness is described as a sin of Samaria, Am. **4**, 1; Hos. **7**, 5; *cf.* Am. **6**, 1-6 (of Zion and Samaria).

(3) A passage in the style of **4**, 2-6. Isaiah nowhere exhorts his people to 6
fight. The image in v. 5[a] is borrowed, infelicitously enough, from v. 1.

Notes on Prophecy 8.

(pp. 17. 18)

(1) The close of a lost discourse against idolatry. **1**, 29

(2) A sacred tree in Canaan and in Cyprus. *Cf.* Gen. **12**, 6; **13**, 8; **14**, 13; **18**, 1; **35**, 4; Jud. **6**, 11. 19. 24. Our illustration represents just such a terebinth (or turpentine-tree) as may be seen to-day in Palestine.



TEREBINTH.

(3) *i. e.* his elaborate provisions 31
(religious and political) for self-defense.

(4) **2**, 2-4 occurs again (on the whole in a more correct as well as more complete form) in Mic. **4**, 1-4, where, however, there is good reason to think that the passage was inserted by a post-Exilic editor. Notice the complete change of subject in v. 6 (see below), and the awkward transition in v. 5 and the opening words of v. 6. Probably vv. 2-5 exactly filled up the space taken by a passage of Isaiah's prophecy which had become illegible. This will explain why the passage is not as complete as in Mic. **4**, 1-4. **2**, 2

(5) This strange idea (the physical elevation of Jerusalem) is only Exilic and post-Exilic (Ezek. **40**, 2; Zech. **14**, 10).

(6) *Cf.* Jer. **3**, 17; Is. **40**; **66**, 23; Zech. **8**, 20-22; **14**, 16-19. From Jeremiah's time onwards the religious future of the nations preoccupied the minds of the prophetic writers.

(7) The manifoldness of the *ways*, or practical precepts, of JHVH strikes 3
even an Israelite (Ps. **119**), and how much more a stranger! JHVH Himself must give instruction in them, lest oversights should be made (Ps. **19**, 12).

The writers of the post-Exilic period loved to think of God as a Teacher (see on 30,20.21). 2

(8) Compare Joel, chapter 3, verse 10.

(9) Compare Isaiah 9,5; Hosea 2,18; Zechariah 9,10. 4

Notes on Prophecy 9.

(pp. 18–20)

(1) According to the historian Menander, quoted by Josephus (*Ant.* ix, 14,2), Selampsas, *i. e.* Shalmaneser IV, king of Assyria (727–722), invaded Phœnicia twice. On the first occasion he seems to have had some success, but the second campaign, caused by the rebellion of Tyre, had no brilliant result. Sargon (722–705), who succeeded Shalmaneser during the five years' blockade of Tyre, only claims to have *pacified* Tyre. It was no fault of his: till Alexander the Great joined the island on which New Tyre was built to the mainland by an artificial isthmus (332), Tyre was impregnable. The prophet, however, seems to have thought otherwise. The doom both of Tyre and Samaria was sealed, he believed, when Shalmaneser advanced against Palestine. It is to this period that c. 23 probably belongs, except v. 13 and the Appendix. V. 13, at any rate in its present form, belongs to the post-Exilic editor, who supposed the prophecy to refer to the siege of Tyre in 586–573 by Nebuchadnezzar (*cf.* Ezek. 26). The Appendix, too, is post-Exilic. While Tyre is becoming rich again, the people of Jerusalem are hard pressed for food and clothing (*cf.* Hag. 1; 2,17; Zech. 8,12). The writer is acquainted with Jeremiah's prophecy of the seventy years' captivity (Jer. 25,11; 29,10). His style is strikingly different from Isaiah's.—Though Isaiah probably wrote a prophecy on Tyre, his work has been so much retouched that we cannot distinguish the genuine Isaianic fragments in this chapter. *Cf.* p. 132 and p. 207, l. 19. 23,1

(2) Let the Phœnicians (see v. 2) seek as distant a refuge as possible. Tarshish, perhaps, = Tartessus and its neighborhood (on the lower Bætis, now the Guadalquivir). The Tyrian colonies on the coasts of Spain and of Northern and Western Africa probably began in the twelfth century B. C. 6

(3) *i. e.* for purposes of commerce. 7

(4) Tyre (like Babylon, 47,5) is a queen with a wide empire; her merchants at home and abroad are *princes* under her. The *crown* of Tyre may be the battlements of her lofty walls (*cf.* 28,1, and see on 26,5). 8

(5) Alluding to the severity with which Tyre ruled her dependencies. No doubt the native population of Tartessus (here apparently addressed) were made to work hard at the silver mines. 10

(6) The native name for Phœnicia even down to Greek times, but found nowhere else in the Old Testament with this special meaning. 11

(7) For the arm of Assyria will surely reach thee. Sennacherib (705–681) relates how Lûlî, king of Sidon, fled on his approach *to the island of Cyprus* (Heb. *Chittim*) *in the midst of the sea* (701). His predecessor Sargon (722–706) received tribute from seven kings of Cyprus. 12

(8) See note 1. 13

(9) Lit., *during the days of one king*; *king* for *line of kings*, like *four kings* for *four dynasties* in Dan. 7,17. The line of kings referred to is that represented by Nebuchadnezzar. The Appendix, in fact, presupposes that the preceding prophecy refers to Nebuchadnezzar's supposed successful siege of Tyre (586–573). 15

Notes on Prophecy 10.

(p. 20)

(1) We may probably place the death of Ahaz in 719. The chronological 14, 28
statement is parallel to that in 6, 1, and equally authentic. In 720 it may well
have appeared to the Philistines that the *rod* of the Assyrian tyranny was
broken. The Babylonian Chronicle states that in that year Ummanigas, king of
Elam (who had helped Merodach-Baladan to conquer in 722) fought a battle
(with Sargon) at Dûr-il in Northern Babylonia, that he laid Assyria waste, and
slew many. Merodach-Baladan, we learn, came too late for the battle, but
joined in the pursuit of Sargon. The latter, in his annals, gives a very different,
and a less trustworthy, account. Sargon's prestige was for the time seriously
impaired. The Philistines, who had suffered much from Tiglath-Pileser in 734,
were (it would appear) exultant, and sent an embassy to Hezekiah (700) to
invite him to join them in rebellion. Isaiah became aware of this (see v. 32a),
and told Hezekiah what to reply. This time the king listened to his advice;
later on, he more than once changed his policy.

(2) Philistia being a confederation of five cities (Josh. 13, 3; Jud. 3, 3). 29

(3) The *rod* (10, 5. 24) means the oppressive rule of Assyria. If Sargon
hitherto has been like a serpent, he will in future be like the dreaded basilisk
and flying dragon (30, 6). The latter is a more or less fabulous creature,
spoken of also by Herodotus who heard that they *come flying from Arabia
towards Egypt, but are met by the birds called ibises, which forbid their entrance,
and destroy them all* (Herod. 2, 75; *cf.* 3, 107–109). The Fellâhîn of Palestine
still have similar tales of a dreaded kind of serpent called *nashâba*, which flies
across valleys, and even bites camels (BALDENSPERGER, *Folklore of Palestine*,
Palestine Exploration Fund, Quarterly Statement, Jan. 1893).

Notes on Prophecy 11.

(pp. 21–26)

(1) The Isaianic portion of this little book must have been written shortly 10, 5
before the siege of Ashdod (711; see on c. 20). For the reasons why
14, 24–27 is included, see elsewhere. The gain to the prophecy is obvious.

(2) From v. 10 we might infer that *impiety* and *idolatry* were synonymous 6
to Isaiah. It is plain, however, from 32, 6 and 33, 14, and still more from
Am. 1. 2, that prophets of the school of Isaiah had a still greater aversion to
the immorality, or false morality, than to the religious symbols of idolatrous
peoples. For the king of Assyria the prophet seems to have a kind of respect;
he would not be chosen as the *rod* of JHVH if he were not morally superior
to the nations whom he (virtually) punishes. But he, too, has offended, at
any rate by that pride against which JHVH *has a day in readiness* (2, 12).

(3) The fate of five recently conquered Syrian cities is mentioned, together 9
with that of Samaria, as a warning to Jerusalem. The cities are grouped in
three pairs, and the dates of their respective captures are probably as follows:
(*a*) Calno, 738; Carchemish, 717. (*b*) Hamath, 720; Arpad, 740. (*c*) Samaria,
722; Damascus, 734. For the form of the question in v. 9, *cf.* Am. 6, 2; also
Is. 36, 19; 37, 13.

(4) An awkwardly expressed substitute for some illegible passage of Isaiah's 11
work. Notice the confusion of the Assyrian and the prophetic points of view.

(5) An ironical insertion like 29, 16. Evidently the preceding, badly pre- 15
served passage came to an end abruptly.

(6) Another awkward piece of writing which may, however, include some relics of Isaiah's work. 10, 16

(7) *Cf.* vv. 20–23 with the supplementary parts of c. 48. In both, it is presupposed that (later) Israel lacks hearty trust in God, and that it is liable to the severest punishment. Both, too, imply an acquaintance with the promise in Hos. 1, 10. Notice also the allusions in v. 21 to the names Shear-Jashub (7, 3) and El-gibbór (9, 6, = *Mighty God*); the latter is here applied, not to the ideal king, but to Israel's God. 23

(8) A composite passage. VV. 24–26 should be read together with vv. 13–15 (especially with v. 15). At v. 28 (strictly speaking, at the last clause of v. 27, which, however, is corrupt) begins a description of an Assyrian invasion, which the prophet dreads, but has not actually experienced. This passage seems to belong to an earlier period; it may be contemporary with Mic. 1, 10–15, which is strikingly parallel. V. 27 is merely a connecting verse, reminding us of 9, 4. Verses 33. 34, however, demonstrably belong, on grounds of style and phraseology, to the post-Exilic editor. 24

(9) The Assyrians never actually took this route. But we know from the inscriptions, and Isaiah may have known from hearsay, how little these dreaded foes regarded the obstacles opposed by nature. The prophecy of the sudden collapse of the Assyrian army comes with all the greater force after the previous description. *Aiath* (Ai, east of Bethel) is only nine miles from Jerusalem. *Migron*, on the road between Ai and Michmash; not the same place as Saul once occupied to check the southward advance of the Philistines (1 Sam. 14, 2). *Michmash* is certainly the modern *Muchmâs* (7 miles N. of Jerusalem), north of which are the ruins of a place called *Makrûn*. The *pass* (v. 29) is the deep defile of the Wady Suweinit, which was the scene of Jonathan's bold adventure (1 Sam. 14, 1–16) and would be difficult indeed for an army! The Assyrians cross this pass transversely to reach *Geba*, now *Jeb'a* (1 Sam. 14, 5), where they will bivouac. The neighboring towns and villages are in consternation. Among these we hear of *Ramah*, now *er-Râm*; *Gibeah of Saul* (so called as the birthplace of Saul), now *Tulêl el-Fûl*, half-way between Jerusalem and Ramah; *Gallim* and *Laishah*, probably adjoining villages, represented by the modern hamlet *el-'Isâwîyeh*, on the E. slope of a hill to the NNE. of the Mt. of Olives; *Anathoth*, the modern *'Anâta*, well known as the birthplace of Jeremiah; *Madmenah* and *Gebim*, which have left no trace of their existence, and especially *Nob* (1 Sam. 22, 19), which ROBINSON would place somewhere on the Mt. of Olives, NE. of Jerusalem, but which it is safer to leave unidentified. This very day, it was rumored, the foe is *to halt in Nob*, where he will make threatening gestures against Jerusalem. What Isaiah said after this, can never be known. The editor, who knew the tradition of Sennacherib's overthrow, makes the prophet say that the enemy will be suddenly laid low. No doubt he acted in all good faith: supplementing fragmentary records was a legitimate and necessary work, if the writings of the past were to remain the classics of the present. He could not, however, imitate the rhythm of the preceding passage. Observe that the figure of the *forest* for the Assyrian host (v. 34) connects the passage with vv. 17–19; for the editors were often deep students of prophecy, and skilfully interwove the new with the old. 28

(10) The *Glorious One* is JHVH (*cf.* 33, 21). 34

(11) VV. 1–5 contain a descriptive sketch which finely supplements that in 9, 5–6. The *Prince of the Four Names* was primarily a mighty conqueror, but the ideal king before us is a ruler of proved capacity and, above all, of refined character. If the prophecy be Isaiah's, its greater spirituality of tone may incline us to refer it to a more advanced period in the life of Isaiah than 9, 1–6. 11, 1

There are, however, grave reasons, derived partly from the language, but much more from the subject-matter, which may lead us to doubt whether that great prophet can have written it: (*a*) The description presupposes a general acquaintance with the fall of the Davidic dynasty as a prophetic doctrine; but what evidence have we that Isaiah had dwelt enough upon this to make the allusive reference in v. 1 intelligible? (*b*) The style of the description in vv. 6-8 is like that of a more reflective age than Isaiah's, and of one which took special pleasure in preternatural details. But the chief reason for doubting Isaiah's authorship is that there is no reference to the prophecy elsewhere except in **65**, 25 and in Hab. **2**, 14, both of which have been shown to be post-Exilic. It is, at any rate, a fine exposition of the writer's ideal of the kingly character, and by inserting it here the editor gave a kind of artistic finish to the composite prophetic work before him. Later on, additions were made. See Sections 5 and 6 on p. 25. 11

(12) The idea is, that the Davidic family shall become as obscure as it was formerly, when its head was a plain Bethlehemite citizen (*cf.* the phrase *the son of Jesse*, 1 Sam. **25**, 10 &c., and Mic. **5**, 2), and that, on a sudden, some one of its members shall be divinely chosen to be a second David.

(13) The ideal king, who has already been called *Mighty Divinity* (**9**, 5), is again distinctly separated from ordinary human beings. He is greater even than prophets like Isaiah, or heroes like Gideon (Jud. **6**, 34), for the *spirit of JHVH rests* (*permanently*) *upon him*. See note on c. **4**, 7. 2

(14) Illustrate this from 2 Sam. **16**, 1-4, where David, seeing that Mephibosheth has not accompanied his steward, and hearing that he had spoken treasonable words against David, transfers all Mephibosheth's property to Ziba. In this, David was not that ideal judge, who is *like an angel of God, to perceive that which is good and that which is bad* (2 Sam. **14**, 17, said flatteringly of David). This king described by Isaiah will have an exceptional faculty, by which he will be able to correct the inadequacy of the bodily senses. 3

(15) The king needs no literal *sword of justice*, for his words have a divine efficacy (**54**, 11; *cf.* Hos. **6**, 5). So the priests said to an Egyptian king (Rameses II) that his words produced existence every day, *i. e.* that he created by his word (VIREY, *Records of the Past*, New Series, Vol. v, p. 12). 4

(16) *Man is the Messiah of Nature*, says the German mystical writer NOVALIS. But Isaiah's picture of the *redemption of nature* is perfectly naïve. It is the most natural thing in the world that the overthrow of evil among men should conduce to the benefit of the lower animals. For Isaiah is not so far off from the time when "the earliest Semites, like primitive men of other races, drew no sharp line of distinction between the nature of gods, of men, and of beasts" (ROBERTSON SMITH). *Cf.* Hos. **2**, 20. Observe that vv. 7-9 presuppose the Judaic account (Gen. **2**, 4^{b} ff.) of the primitive state of man, in which there was no war between man and harmful creatures, and no slaughter of domestic animals. 6

(17) *Mountain* = mountain-land (as Exodus **15**, 17). 9

(18) *i. e.* not (as one might have expected from v. 1) the family of Jesse, but his great descendant (*cf.* **53**, 2; 1 Macc. **1**, 10). This verse is an editorial link between vv. 1-9 and vv. 11-16. 10

(19) The *Messiah* is not here regarded as a king, but as a teacher of God's law. He is, however, no ordinary teacher, but clothed with divinity; hence Jerusalem is described as his *resting-place*, a term used of JHVH (*cf.* **66**, 1; 1 Chr. **28**, 2; Ps. **132**, 8. 14).

(20) The *remnant* here, as in all Exilic and post-Exilic passages, means the body of Jewish exiles, and not, as in **10**, 20. 21, the people of Judah. We 11

shall see presently that Isaiah did not, so far as we know, look forward to the return of his exiled countrymen. **11**

(21) The two chief lands where the Jews are dispersed are, of course, Assyria and Egypt (see vv. 15. 16). To these are added several other countries, in which (taken together) it is not historically conceivable that Jewish exiles existed in the time of Isaiah. All becomes clear if we understand *Assyria* to mean the empire of the Achæmenidæ (called *Assyria* in Ezra **6**, 22, and *Babylon* in Ezra **5**, 13; Neh. **13**, 6); *cf.* on **27**, 13; Zech. **10**, 10. 11. *Egypt* is here used in the sense of Lower Egypt. The centre of gravity to the land of the Nile was in fact in Lower Egypt, both during the later native dynasties and under the Ptolemies. *Pathros* = Upper Egypt, the original distinctness of which from Lower Egypt was carefully expressed in the hieroglyphic symbols of the kings of Egypt. *Elam* (Susiana), under the form *Elamtu*, is given in the cuneiform texts as the equivalent of *Anzan*, the name of the original kingdom of Cyrus. Elam had been conquered by Assurbanipal in 645, and on the fall of the Assyrian power, became an easy prey of Teïspes, the great-grandfather of Cyrus the Great (*cf.* Jer. **49**, 34–39). The phrase *the countries by the (Mediterranean) Sea* is only found again in **24**, 15 (post-Exilic) and Esth. **10**, 1. *Countries*, or more precisely *coasts*, is common in Isaiah, and is a sign of late date (see note on **40**, 15).



SARGON II.

(22) The Gulf of Suez and the Euphrates are referred to. **15**

(23) This chapter is full of phrases and ideas taken from the Psalter. Among the closer parallelisms *cf.* v. 2^a with Ps. **88**, 1; v. 2^b with Ps. **118**, 14 (Ex. **15**, 2); v. 3 with Pss. **36**, 9; **87**, 7; v. 4^a with Ps. **15**, 1; v. 4^b with Ps. **148**, 13; v. 5 with Ps. **93**, 1 (Ex. **15**, 1^b); v. 6 with Ps. **48**, 1. **12, 1**

Notes on Prophecy 12.

(p. 26)

(1) Apparently an extract from some account of the life of Isaiah. The details of the origin of the siege of Ashdod are, with one exception, fully given by Sargon (722–705). It appears that in Ashdod, as in Jerusalem, there was both an Assyrian and an anti-Assyrian party. To the latter belonged King Azuri, who was soon displaced by his brother Akhimit, a nominee of Assyria. But Akhimit had reckoned without his host, when he accepted the crown. He was deposed in a popular insurrection, and one who *had no right to the throne*, called Jaman (Javan), or Jatnan (= an Ionian or Greek?), was made king. In his eleventh year (711), says Sargon, he took the field against Ashdod, and Jaman fled before him (into Muçur). Asdudu (Ashdod), Gimtu (Gath), and Asdudimmu (Ashdod by the Sea) were captured, and their populations carried away captive, while the king of Melukha delivered up the **20, 1**

unhappy Jaman to his enemies. The single point in which Sargon's Assyrian **20** scribe is, presumably, inaccurate is his ascription of the siege and capture of Ashdod to Sargon himself. Historical probability is in favor of the Hebrew writers' statement that the besieging army was commanded by the Tartan (properly *Turtánu*) or general-in-chief. This is the only passage in the Old Testament in which the name of Sargon occurs (see on 2 Kings **18**, 10). And, strange to say, it was this almost forgotten king whose palace was the first in Assyria trodden by the foot of the explorer. The portrait on the preceding page, from the triumphal stele set up at Citium in Cyprus, and now at Berlin, illustrates not only our passage but the statement in **23**, 12.

(2) The three years are to be reckoned from the usurpation of *Jaman* 3 which may be placed in 713, in virtual agreement with one of the Assyrian texts relative to the siege of Ashdod.

(3) *i. e.* Palestine. There is a tacit reproach in the phrase: Judah had 6 become as *profane* as the neighboring peoples. Sargon describes them collectively thus: (*the people*) *of Philistia, Judah, Edom, and Moab, who dwell by the Sea, who owed tribute and presents to Assur, my lord, who plotted rebellion, and planned insolence, who, to make him hostile to me, carried their bribes for alliance to Pir'û* (Pharaoh), *king of Egypt, a prince who could not deliver them.*

Notes on Prophecy 13.

(pp. 27-40)

(1) Verse 7 was evidently so framed (by Isaiah or by a later editor) as **28**, 7 to connect the first and second parts of this chapter; it states that Jerusalem is morally no better than Samaria. Priests and prophets reel while discharging their sacred functions. They have come drunk from the tables in the outer court of the Temple, where a sacrificial feast has been held (*cf.* 1 Sam. 1, 13). Verses 8-10 describe a scene which has been enacted there.

(2) In vv. 9-12, *revelation* (lit. *that which is heard*; so v. 19; **53**, 1), is a 11 synonym for *oracle* (see on 1, 24); *cf.* v. 22. The untranslated words, *çav laçav, qav-la-qav*, are really not words at all, but express the senselessness which these mockers impute to Isaiah's prophesying, when he was still under the influence of inspiration. Sometimes, probably, Isaiah waited till the physical phenomena of prophetic inspiration had passed away, but just now he was *mastered by the Hand* (**8**, 11) as he was gazing in disgust at the *tables* of the drunkards. The strange monosyllables are a coarse specimen of mimicry, and illustrate the contemptuous use of the phrase *to drop* for *to prophesy* in Am. **7**, 16; Mic. **2**, 6. 11, and *madman* for *prophet* in 2 Kings **9**, 11; Jer. **29**, 26. These bad priests and prophets treat Isaiah as a madman, who *drops* unintelligible sounds, or as a gibberer; but JHVH, whose Servant they mock, will send *gibberers*, *i. e.* barbarians, to bring them to a juster view.

(3) Diplomacy is to the politicians a means of insuring themselves and 15 the state against going down into Sheol (**5**, 14). Their present object is an alliance with Egypt, which involves much secrecy (**29**, 15) and craft (**30**, 12), and also perhaps the breaking of an oath to Assyria (*cf.* Ezek. **17**, 13-19). Hence Isaiah's phrase *a lie*.

(4) *i. e.* the Assyrian invasion (*cf.* v. 2; **8**, 7; **10**, 26). Exactly the same confusion of figures occurs in the Coran (**89**, 12).

(5) Not diplomacy, but faith in Israel's righteous and self-revealing God, 16 is the true insurance against disaster. JHVH is the *Rock of Israel* (**17**, 10; **30**, 29; *cf.* Gen. **49**, 24); He has a moral purpose, in the working out of which Israel is called upon to co-operate with its God. Those who do not

see JHVH's purpose, and treat Him as if He had merely such a natural bond with His people as Chemosh has with Moab, will stumble and fall on this rock (8, 14. 15); but those who by faith *hold fast* (7, 9) to the prophetic announcement of this purpose *will not* (*have to*) *give way, i. e.* will be firmly planted, like a *nail in a sure place* (22, 25). What then is the invisible but most sure *foundation-stone* (v. 16)? JHVH's revealed relation to Israel. This relation the God of Israel has established, is establishing, and will establish ever more and more by the words of His prophets and the solemn acts of His regal sway. 28

(6) Compare 2 Kings, chapter 21, verse 13. 17

(7) They shall call to mind Isaiah's prophetic oracle on the scourge, and understand it but too well. 19

(8) See 2 Samuel 5, 20. 25; 1 Chronicles 14, 16. 21

(9) Because performed on JHVH's own people.

(10) *i. e.* the restraints of severe punishment (*cf.* Job 36, 8). 22

(11) A didactic poem suggested by natural phenomena. Ploughing, says the writer, does not go on all through the year; nor is everything threshed with the same severity. These ancient rules of husbandry are applications of eternal principles. JHVH in His wisdom varies His procedure according to circumstances, and according to the character of those with whom He deals. The ploughers (Ps. 129, 3) and the threshers (Is. 21, 10, late) are the Babylonians, and perhaps the Persians, who will not be allowed to deal with Israel as they have done with other nations. For Israel *there is a future and a hope* (Jer. 29, 11). How could such a message be addressed to the scoffing politicians of v. 14? The phraseology and the contents of the passage point equally to the Exilic or post-Exilic period. 23

(12) It is the great autumnal festival (see next note), when attention is with difficulty won for a gloomy sermon. So Isaiah, who knows the power of names, addresses Jerusalem by a new name, which is best explained by 31, 9: *JHVH who has a fire in Zion and a furnace in Jerusalem.* The fire is evidently that of the altar, not however of the visible, but of the invisible altar, which Isaiah knows from his vision (c. 6) to be really existent in the sanctuary. It is this altar which, more than anything else, communicates sacredness to Jerusalem. Jerusalem, therefore, can be called Arial or, perhaps, *Altar-hearth*, just as another sacred town can be called Beth-el from the sanctuary which it contains. But here Isaiah's paradox comes in: the *altar-hearth* city will shortly justify its name in an unexpected way (see on 30, 1). 29, 1

(13) The cycle of yearly festivals is just over (Ex. 34, 22). One or more cycles may possibly run their course, and then the crisis will come.

(14) One would expect the *Arial* city to protect its inmates. But how can it protect those who think that they have complied with all necessary conditions by offering sacrifices (1, 11–13)? Of the true but invisible Arial the rulers have no more conception than of the true but invisible *foundation-stone* (28, 16). And yet Isaiah's symbolic name is fitly chosen. As the visible altar-hearth in the Temple reeked with the blood of sacrificial victims, so the streets of Jerusalem shall run with the blood of its slaughtered citizens. Reason enough then for *moaning and bemoaning* (the assonance is in the Hebrew). 2

(15) David encamped against Jerusalem before it had become *JHVH's Altar-hearth*; now JHVH encamps against His own *Altar-hearth. Strange is His work*, as the prophet says (28, 21; *cf.* 29, 14). 3

(16) V. 5 (with which vv. 7 and 8 are connected) is the exact antithesis 5

of v. 6 (including the last words of v. 5, wrongly detached from v. 6). V. 6 says, in continuation of vv. 2-4, that JHVH Himself will appear in a mighty storm to *visit, i. e.* (*cf.* **26**, 14) to punish Jerusalem. Hitherto Jerusalem has indeed been reduced to great straits, but only by earthly enemies; now *suddenly, full suddenly* (*cf.* **30**, 13) a superhuman foe will deal irremediable ruin to his own *Altar-hearth* city. This stern announcement was too painful for men of a later age, who had done their best to make Jerusalem a fit dwelling-place for JHVH. The writer therefore inserted promises of the destruction of the enemies, which involved a different interpretation of v. 6 (*visited* in mercy, as **23**, 17). 29

(17) The imperative is here equivalent to a strong future. When Sennacherib shall have come, the rulers will be shaken out of that *deep sleep* which JHVH has *poured* upon them (v. 10). They will stare in astonishment at the *work* of God (Hab. 1, 5), to the significance of which they are wilfully and yet, in part, judicially blinded. They will lose all self-command, having drunk God's *staggering wine* (Ps. **60**, 3). 9

(18) See Isaiah, chapter **30**, verses 1 and 2. 15

(19) A discourse addressed to persons in all respects diametrically the opposite of the audience of Isaiah. Alike in tone, in style, and in ideas, it is beyond doubt the work of a later age. Isaiah lived chiefly in the present, and only paints the future with a few vigorous touches, to stimulate himself and his disciples to more heroic effort. The Second Isaiah and his successors, however, who had little or no contact with public life, lived largely in the future, and corrected the faults of their doubting countrymen (*cf.* **49**, 14-26) by calling up visions of the coming golden age. V. 16 reminds us of **45**, 9; v. 19ª of passages of the Psalms; and v. 24, of the introduction to Proverbs. There are also points of contact both with Isaianic and with other non-Isaianic portions of cc. **28**-**32**. Evidently the passage takes the place of an illegible portion of Isaiah's work. 16

(20) A slightly altered quotation from **32**, 15. In a short time, says the writer, that favorite prophecy will be fulfilled: Lebanon, which now produces vines only on its slopes, will then bear them even on its highest points, while the land which already bears vines and other noble trees will then produce them in still greater abundance so as to resemble a forest. To a regenerate people choicer and nobler growths will attest the sympathy of nature and nature's God. *Cf.* note 48 on **32**, 15. 17

(21) Compare chapter **59**, verse 4 (post-Exilic). 21

(22) Abraham, according to a late belief, was persecuted in Ur of the Chaldees. The writer, like the Second Isaiah (Is. **41**, 8; **51**, 2), thinks much of Abraham. This is a sure mark of a late date (see Mic. **7**, 20). 22

(23) *i. e.* the divine judgment (v. 20). *Jacob* here = Israel. Change of number, as in **42**, 24. 25. 23

(24) C. **18**, as we shall see, probably refers to an embassy of Taharqa (or Tirhakah) to Hezekiah; cc. **30**. **31** may refer to a prior embassy of Hezekiah to this vigorous Ethiopian suzerain of Egypt (for whose history *cf.* note on **18**, 1). Taharqa (704-685) did not indeed put down the petty kings of Egypt (who are spoken of by Sennacherib in 701 as having taken part in the battle of Altaqû), and Isaiah seems therefore at first to have underestimated Taharqa's capacity for giving substantial support to an ally (see on v. 4). The unhappy story of Ashdod (see on c. **20**) was in fact reason enough for **30**, 1

doubting the solidity of Egyptian promises. In a few weeks Isaiah learned 30
to know Taharqa better. Hence the more respectful tone of the declaration in **31**,3 (see note). It is, therefore, the invasion of Sennacherib (701), now in the near future, which has produced this important group of prophecies. Jerusalem is in danger of becoming in a new sense the *altar-hearth* city. No diplomacy can avert this.

(25) Zoan (now *Çân*, a dreary fishing village near Lake *Menzaleh*) and 4
Hanes (now, probably, *Henassieh*, twelve miles west of *Beniçuêf*) were in times of political confusion the seats of independent kingdoms (see note on **19**,11). Of Taharqa the prophet says that he ruled directly as far as Hanes, and indirectly even as far north as Zoan. The sense will be much the same if, with BRUGSCH and NAVILLE, we look for Hanes in the Delta. For the suzerain would, of course, send messengers to his vassals, though these messengers would use a gentler style than those who bore the royal commands to immediately subject districts (*cf.* Nah. **2**,13).

(26) Isaiah dwells upon the dangers of the desert between Palestine and 6
Egypt (*cf.* Deut. **8**,15; Jer. **2**,6), to magnify the folly of the ambassadors. The wild beasts spoken of suggested to an early reader the title *Oracle on the Beasts of the South-land*; which at length made its way from the margin into the text. For the *flying dragon*, see on **14**,29. The *South-land* referred to in the heading, which the editor probably prefixed to this brief fragment, is Egypt (*cf.* Dan. **8**,9; **11**,5 ff.).

(27) Verses 1-5 and 6.7 were originally two independent oracles on the 7
journey of the ambassadors of Judah to Egypt. The people referred to in v. 6 was explained in the margin to mean *Egypt*, and the note made its way into the text. The second gloss may be due to the same writer, who loved obscure symbolical names (*cf.* Jer. **46**,17). *Rahab* is a late symbolical name for Egypt derived from the old Babylonian myth of the fight between Marduk (Merodach), the Sun-God, and Tiâmat, the Dragon, which represented Darkness and Chaos (p. 157). To an Israelite it was, of course, not Marduk but the true creative deity (JHVH) who *quelled* or *put to silence* the evil dragon (**51**,9; Pss. **87**,4; **89**,10). To the same writer may be due the enigmatical heading (v. 6).

(28) Consolations and encouraging promises in the style of **29**,16-24 and 18
the later prophecies. *Therefore* (v. 18) is parallel to the *therefore* of **29**,22. The passage which it introduces will not cohere with **30**,15-17, and was evidently written to follow **29**,16-24.

(29) In post-Exilic times, when the old race of prophets was extinct, God 20
was specially regarded as a teacher. See *e. g.* Pss. **25**,5.8.9.14; **94**,12; **119**,12.26, &c., and *cf.* Is. **2**,3 (a late passage); **54**,13 (*disciples of JHVH*).

(30) Lower cults are not unfrequently referred to in post-Exilic additions 22
to the Book of Isaiah (see **2**,20; **17**,8; **31**,7; **44**,9-20; **46**,6-8; **65**,3-5.11; **66**,3.17).

(31) *Cf.* Ezek. **38**,20-22. (32) Perhaps alluding to **2**,15. 25

(33) This striking passage is not by the author of the preceding section, 27
but is nevertheless not Isaianic. The argument is too elaborate to be given here, but any one can see that the passage does not fit in well with the undoubtedly genuine parts of these chapters.

(34) A phrase found nowhere in the undoubted parts of Isaiah. Name = manifestation (*numen*); *cf.* note on Lev. **24**,11.

(35) A figure taken from hunting (Ezek. **19**,4; **29**,4), possibly with an 28
allusion to a cruel practice of conquerors (see on **37**,29). *Cf.* **59**,19; Ps.

102, 16, and such late descriptions of theophanies as 63, 19-64, 1; Hab. 3; Pss. 50, 3; 97, 3-5. 30

(36) The joyous Feast of Tabernacles is meant (*cf.* on 29, 1); it seems already to have opened with a preliminary nightly vigil. 29

(37) This verse is no longer in its original form. The ideas, however, are appropriate. The Assyrians are first paralyzed by the dreadful thunder-peals, and then slain by the lightning, which is compared to the lifting of JHVH'S invisible arm (*cf.* 19, 16; 11, 15). 32



FIGHT BETWEEN MERODACH AND THE DRAGON.

(38) Another image. The former one related to the whole Assyrian army; the present one relates to the king of Assyria. For so great a man a deep and wide trench is excavated; it is filled with wood, and lighted as it were with burning brimstone. Into this fiery pit (called a *tópheth*, or perhaps *tépheth*) the king of Assyria is thrown, just as at the annual festivals of the god Melkart (= *King of the City*) at Tyre, human victims were offered. Not that the Assyrian king is a sacrifice. The description is figurative, and it is the terrific grandeur of the spectacle of a human holocaust which is the point of comparison. Sennacherib, the impious rival of JHVH, shall at any rate have no ignoble death. Such at least is the view expressed by ROBERTSON SMITH (*Religion of the Semites*[2], p. 372, *cf.* p. 377). Very possibly, however, the description is not altogether figurative. The reference to *the king* occurs in a gloss. The carcasses of the entire Assyrian host are perhaps described as burned, as a sign of their being under the divine wrath (Lev. 20, 14; 21, 9; Josh. 7, 15). 33

(39) The promises of Egypt are not mere braggadocio (see on c. 30, note 1), but her attempt to help Judah is doomed to failure. Between v. 3 and v. 4 something must have fallen out of the text, and there is critical reason to think that the omission has been produced by some injury to the prophetic scroll, which began at the last line of v. 3, and also extended to v. 6 (part), v. 7, and v. 8 (part). The insertion in verses $8^{b}.9^{a}$ may be from some 31, 3

lost early prophecy, but its sense is obscure. The other insertions are partly a mosaic of borrowed phrases, partly in the style of the late inserted passages 10, 20; 2, 20; 30, 22. 31

(40) *Fire* (Heb. *ûr*) evidently alludes to the meaning of *Arial*, the name given to Jerusalem in 29, 1; the two words were connected by a popular etymology. The *fire* is not that of the visible sacrificial altar, but of an invisible one, real to the eye of faith (see on 29, 1). So a *smoking furnace* and a *flaming torch* are symbols of the divine presence to Abraham (Gen. 15, 17). 9

(41) A reflective and didactic treatment of the Messianic theme by one of those literary wise men to whom the Book of Proverbs in its present form is due. He wished to provide the small book, which begins with c. 28, with a prophecy corresponding to 9, 6. 7, but he lives in darker times, and hence his conception lacks distinctness (*cf.* 33, 17). His personal interest lies chiefly in moral progress. 32, 1

(42) The meaning of ethical terms will be revised, *i. e.*, conventional morality will give place to true morality. 5

(43) Probably this warning to the fine ladies of Jerusalem and to the citizens in general (with the Messianic appendix) originally followed c. 31. It is evidently suggested by 3, 16–4, 1, which precedes a great Messianic prophecy; it has phraseological points of contact with cc. 28–31, but not with 32, 1–8. It represents what a post-Exilic editor thought Isaiah would be likely to have written. 9

(44) Alluding to chapter 39, verse 1b. 10

(45) *i. e.* the southeast slope of the mountain on which the Temple stood (*cf.* Mic. 4, 8). 14

(46) *Cf.* 42, 14; 57, 11; 58, 12.

(47) This passage is marked by a different rhythm. Its commencement is incomplete, *until* having probably been inserted by the latest editor to connect this with the preceding passage. The prophecy is in the wider sense Messianic, and seemed well fitted to conclude a prophetic collection. *Cf.* 30, 18–26. 15

(48) What is now wild moorland or pasture-land will then become so fertile that vines and olive-trees will grow in it, and grow so thickly that it will seem like a forest. Not that there will be no free and open pasture-land (see v. 20), but this (it is to be understood) will be reclaimed from the desert. Thus the area of useful land will be indefinitely extended (*cf.* 4, 2). Compare the parallel passage, 29, 17.

(49) The golden age of agriculture (*cf.* 30, 23–25). 20

(50) The language and ideas of this chapter are not those of Isaiah, but of a later writer, who has absorbed much besides Isaiah, and is a contemporary of the Psalmists, into whose style he frequently falls. The author imaginatively places himself in the time of Sennacherib's invasion (*cf.* Psalms 46 and 48), and endeavors to write as Isaiah would then have written, though it is probable that he is also thinking of the sufferings endured by his people in post-Exilic times, when Persian armies were not infrequent visitors in Palestine. His composition is strongly apocalyptic. It discloses the fate of the assembled hostile nations, of which the later prophets speak (see Ezek. 38. 39; Is. 66, 6–24; Joel 3, 2; Zech. 14, 2), and of which the hosts of Sennacherib (705–681) or of Ochus (359–338) are forerunners. In form, it is the prayer or meditation of the later Jewish community which is in the main righteous, from a legal point of view, though it still includes *sinners* (v. 14) who are to be destroyed (*cf.* 33, 1

many of the Psalms), and craves for a full visible assurance that its sins have 33
been forgiven. Nothing is said of the Messiah, who appears only sporadically
in the later literature of the Old Testament. JHVH is all in all to the wor-
shipers, and the gloss on v. 20, though it interrupts the context, not untruly
makes the glory of Zion consist in its solemn religious assemblies.

(51) If the writer dramatically assumes the position of Isaiah, we may 7
explain by 2 Kings 18,14-16. Hezekiah's tribute has been paid, but Senna-
cherib (as the writer infers from 2 Kings 18,17) perfidiously continues his
ravages. The *Ariels* means the Jewish warriors. The author probably alludes
to 29,1, where he reads *Ariel* (instead of *Arial*), and interprets the term to
mean *God's lion*, a designation which would, of course, be equally suitable for
a fortified city and for a warrior.

(52) *Sharon* is the Maritime Plain between Carmel and Joppa. The 9
Arabah is the deep and desolate valley of the Jordan, the southern part of
which still retains its ancient name. *Bashan*, noted for its forests of oak, is a
region in Eastern Palestine lying N. and NE. of Gilead. *Carmel* is that noble
mountain-ridge at the SW. of the plain of Esdraelon which juts out into the
sea at the south end of the Bay of Acre. Its deep jungles of copse are very
noticeable.

(53) The supernatural phenomena of the judgment terrify the guilty con- 14
sciences of faithless Israelites. The writer supposes the everlasting fire of God
to have become visible for the protection of the good, and for the destruction
of the wicked. *Cf.* 4,5. The passage 31,9b is not altogether parallel.

(54) A reference to the Messianic king. But what a vague one! The 17
writer can only have known of Israelitish kings from books; *cf.* 32,1. He is
inconsistent, too; for he cannot help showing us that the true king of Zion to
him is JHVH (v. 23); *cf.* Mic. 4,9; Ps. 48,2 (post-Exilic).

(55) The kingdom of David will be restored within its ancient limits (*cf.*
on 26,15).

(56) *Cf.* Ps. 46,4 (post-Exilic): [*His lovingkindness is*] *a river, whose* 21
branchings make glad the city of God. The eye of faith looked beyond *the*
waters of Shiloah that flow softly (8,6; see note) to the '*living*' *waters* (Zech.
14,8). These were a surer protection than the broad streams which were the
glory of Babylon, Nineveh, and Memphis. The gloss on v. 21 consists of a
quotation from some poem (*cf.* Ezek. 27,26-36) in which some great nation in
its decline is compared to a wrecked ship.

(57) *Then, viz.* when JHVH interposes to deliver. *Spoil, cf.* 9,6: *Father* 23
of Spoil.

(58) Disease being a sign of God's wrath; *cf.* Exodus 23,25. 24

Notes on Prophecy 14.

(pp. 40.41)

(1) The only personal invective in Isaiah. It is probable that Shebna was 22,15b
of Syrian origin, and that he was a leader of the party which favored an
alliance with Egypt against Assyria. Isaiah's invective against him may there-
fore synchronize with the prophecies against that alliance (cc. 30.31). Shebna
will be one of the wily politicians referred to in 30,12. In 36,2-37,7 Eliakim
is *governor of the palace*, and Shebna in the less important post of *secretary*.

(2) The key is the sign of authority; hence it is solemnly given to the 22
new royal minister. It is laid upon his shoulder as being burdensome, like
the office he holds. The keys of the Israelites were doubtless not unlike those
still used in Syria and Egypt. Here is a drawing of a key and of a merchant

of Cairo carrying his keys, from BONOMI, *Nineveh and its palaces*. BONOMI states that the key of an ordinary street-door is commonly 13 or 14 inches long, and the key of the gate of a public building, or of a street, or quarter of a town, is two feet and more in length. The iron pegs at one end of the piece of wood correspond to as many holes in the wooden bar of the lock. 22

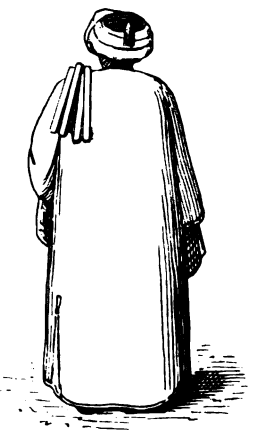


ORIENTAL KEY.

Notes on Prophecy 15.

(pp. 41.42)

(1) The revival of Egyptian prosperity under Shabaka (728), the founder of the 25th dynasty, was of brief duration. In 720 the Egyptian king sustained a severe defeat at the hands of the Assyrians at Raphia, and soon afterwards died in Upper Egypt. He was succeeded in 716 by his son Shabataka, whose authority was however diminished by the revival of the ancient petty principalities, and who was displaced, probably in 704, by Taharqa (Tirhakah). This young and energetic prince (at first king of Ethiopia alone) owed his title to his mother who was of the old royal family, and, according to PETRIE, a sister of Shabaka. He also strengthened his position by marrying the widow of Shabaka, whose son Rutamen (the Urdamane of the Assyrian inscriptions) reigned jointly with Taharqa, and after Taharqa's defeat by Assurbanipal (about 666) remained king of Ethiopia. It should be remembered that all the kings here mentioned belonged to the 25th or Ethiopian dynasty. The particular king of whom Isaiah is thinking is Taharqa. From cc. 29-31 we learn that Hezekiah had great hopes of assistance from Egypt at this time in his projected revolt from Assyria; an embassy appears to have been dispatched from Jerusalem to secure the co-operation of Taharqa. Later on, in 702, when Sennacherib had taken the field to chastise Phœnicia, Philistia, and Judah, Taharqa (as we may gather from c. 18) himself sent ambassadors to Jerusalem to announce the despatch of an Egyptian army, and to encourage Hezekiah to make a manful resistance to the invaders. Isaiah courteously bids them return (v. 3); JHVH needs not human aid. 18, 1



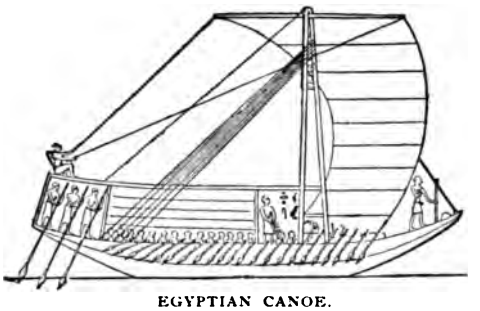
MERCHANT CARRYING HIS KEYS.

(2) The flies of Ethiopia, with the metallic clang of their wings, are a symbol of the swarming and warlike population of that country, which has lately become famous through the victorious careers of Piankhi, Shabaka, and Taharqa (all of them natives of Ethiopia). This at least is the most plausible explanation of a difficult phrase. The Septuagint seems to have found a reference to boats (see note 3). But the grounds of this explanation are unknown.

(3) The *sea* is the Nile (19, 5; Job 41, 23), which is still called the *sea* in Arabic. Canoes of reed, as in Job 9, 26. Isis, seeking for the torn fragments of the body of Osiris, is said to have traversed Egypt in a papyrus boat (Plutarch, *On Isis and Osiris*, c. 18). Such light canoes are still in use on the Nile. In the *Mémoires du Duc de Rovigo* (1, 94) a fellah, entrusted with a 2

letter, binds two handfuls of reeds together, and starts on this frail bark with his lance and a little oar. It is a more elaborate vessel made of reeds, which Herodotus (2, 96) describes and Egyptian paintings represent. 18

(4) Isaiah is conscious that the whole world is interested in the fate of Jerusalem, and conceives that a notice will be supernaturally given of the approach of the great crisis (*cf.* 11, 12). 3



EGYPTIAN CANOE.

(5) As we have already seen, it was within the province of the later editors to supplement the relics of prophecy, and adapt them to the wants of their own time. This last verse is not rhythmical, like the foregoing prophecy, and the hope expressed in it by the editor was not one congenial to Isaiah (*cf.* 23, 18; 60, 3.4, &c.; Ps. 68, 29). 7

Notes on Prophecy 16.

(pp. 42-44)

(1) Originally intended as the heading of the first large collection of Isaianic prophecies, cc. 1-12. The term *vision* for *prophecy* held its ground till quite late times (Dan. 9, 23; 1 Chr. 7, 15). The prophecy consists of four vigorous prophetic speeches, which have lost none of their fervor through condensation. They were delivered during the great crisis of the invasion, and are here skilfully combined, and preceded by a specially written introduction (vv. 1-4). All doubtless Isaiah's work, except perhaps vv. 2-4 which at any rate proceed from Isaiah's school. 16,1

(2) In vv. 5.6 the nation is represented as a magnified man in accordance with a primitive mode of thought. *Cf.* Ex. 4, 22; Num. 20, 14; Hos. 6, 4; 7, 9; 11, 1; 13, 1.13; Is. 43, 27; 46, 3.4; 48, 8; Pss. 25, 7; 71, 5.6.17.18; 102, 23.24; 129, 1.2. The *heart* of the nation is again referred to in 6, 10; *cf.* 1 Kings 18, 37; Ps. 51, 10. 5

(3) See 38, 8 (late); 36, 1; and *cf.* the Prism-Inscription of Sennacherib: *And as for Hezekiah, the Judahite, who had not submitted to my yoke, forty-six of his strong cities, his fortresses, and the smaller towns in their neighborhood without number I besieged, I captured.* 7

(4) Lit., *the daughter Zion.* Countries, cities, and their populations are represented as women (*cf.* 10, 32; 16, 1.2; 22, 4; 23, 12; 37, 22; 47, 1; 52, 2; 62, 11). Compare the phrase *a city and a mother in Israel* (2 Sam. 20, 19). If the city is a mother, the citizens are her sons. But the connection between a city and its inhabitants being so close, it is also possible to apply the term, which properly belongs to the city, to the inhabitants of the city. 8

(5) Jerusalem, as yet unbesieged, is like the temporary shelters for the field-watchmen, so solitary, so helpless is it! See 24, 20; 27, 3; Job 27, 18. The illustration on the following page will give an idea of the slightness of the construction of these shelters, and the exposure to weather which their occupants had to undergo.

(6) Notice the hesitation with which the prophet introduces a reference to Sodom. The *cities of the plain* were under the divine curse. Even if Jerusalem had been captured, Isaiah's people would still only be *almost like* Sodom; at any rate, Isaiah is too considerate to say more. 9

(7) Sodom, it would seem, was much in Isaiah's thoughts at this time. In the first of the discourses here condensed he hardly ventured to compare the outward state of his country to that of Sodom; in the second, he boldly apostrophizes the magnates as *chieftains of Sodom*. Their crowning sin is injustice; *cf.* the Arabic proverb: *More unjust than a cadi of Sodom.* 1, 10

(8) The priests and prophets gave oral directions (*tôróth*) in the name of JHVH to those who consulted them. Being superior to the ordinary judges, it was open to them to interpose with rebukes when the judges neglected their duty. Hence Isaiah can insist on attention being paid to the *instruction* (*tôráh*) which follows.



TEMPORARY SHELTER FOR FIELD-WATCHMEN.

(9) Isaiah, like his best-known fellow-prophets (Am. 5, 21–24; Hos. 6, 6), cares not at all for sacrifices, which have become a positive hindrance to sound morality. The *abundance* of the sacrifices can be accounted for by the fear of Assyria (*cf.* Am. 5, 21–24 with vv. 15. 18). 11

(10) The expression *to see JHVH'S face* evidently comes from a time when the protective deity was supposed to dwell in an image or in some other sacred object. The only such object historically known to us in the sanctuary at Jerusalem is the Ark, which however was withdrawn from the general view, when the *Tabernacle* (tent) gave place to a temple with its distinction between the holy place and the holy of holies. The phrase *to see JHVH* meant therefore at Jerusalem to look towards the place where, behind a veil, the sacred object rested. Later students of Scripture found the phrase irreverent, and modified the Hebrew so as to make it mean *to appear before JHVH.* 12

(11) Important for the history of cultus. New moon and sabbath are here on the same level; see 1 Sam. **20**, 5. 6; 2 Kings **4**, 23; Am. **8**, 5; Hos. **2**, 11 (13). For the *calling of assemblies*, see Lev. **23** (which, though late, contains ancient elements); for the (public) fasting, Jud. **20**, 26; 1 Sam. **7**, 6; **31**, 13; 2 Sam. **1**, 12; 1 Kings **21**, 9. 12; for the *solemn meeting*, Am. **5**, 21, 2 Kings **10**, 20. 13

(12) If in the opening verses we seem to hear the voice of Hosea, in this passage and in its context we catch an echo of the strains of Amos (see Am. **5**). 17

(13) This appeal may seem to allude to v. 2, which is, at first sight, the introduction to a description of a great trial. In reality, however, it belongs to a separate discourse and a separate period. 18

(14) How this can be effected we learn from vv. 19. 20. A change of life would avert the threatened punishment. There is a glance at the ravages of the Assyrian soldiery. 1

(15) Verses 21-26 form an elegy; the rhythm is peculiar, and the first word is the same which opens Lam. 1. 2. 4, and forms the Hebrew title of the Book of Lamentations. 21

(16) A very characteristic play upon words. 23

(17) Lit. *whisper*. It was as if the prophet heard within him, gently uttered by a spirit, that which he alone could interpret. See on **28**, 9-12. The expression here used (or the like) occurs 12 times in Is. **1-39**, and 13 times in Is. **40-66**, and illustrates the obscure phenomena of prophecy. In Jer. **23**, 31 we find the verb *to oracle* (thus justifying a phrase of our own MILTON). In the present version *says JHVH* is generally substituted for the literal rendering. 24

(18) Here the editor appended Prophecy 8 (p. 17). 28

Notes on Prophecy 17.

(pp. 45. 46)

(1) Probably Isaiah's last prophecy. The section is indeed of composite origin, but its two parts appear to be derived from nearly contemporaneous prophecies. Both have the same historical occasion. We know from Sennacherib's inscriptions how he *shut up* Hezekiah *like a caged bird in Jerusalem, his royal city*. Sennacherib does not claim to have captured Jerusalem, but says: *Fear of my splendid sovereignty overpowered Hezekiah, and the Arabians and his loyal subjects whom he had sent for to strengthen his royal city, Jerusalem, forsook their posts*, and closes with a description of the large and varied tribute paid by Hezekiah. This account is supplemented by 2 Kings **18**, 14, which states that *Hezekiah, king of Judah, sent to the king of Assyria to Lachish, saying: I have offended, return from me; that which thou puttest upon me will I bear. And the king of Assyria imposed upon Hezekiah, king of Judah*, 300 [Sennacherib speaks of 800] *talents of silver and* 30 *talents of gold*. This is the point of time to which the composition of both parts of this section may be referred. Heavy as is the tribute necessary to satisfy Sennacherib, Hezekiah has paid it, and orders have been sent from Lachish for the withdrawal of the blockading force. The last Assyrian warriors are disappearing from view, and in the rebound from despair to hope the citizens of Jerusalem give expression to the wildest joy. But all the while they know (this feature is derived from the second of the two prophetic fragments), and the prophet knows, that Assyrian good faith is not to be implicitly trusted—*to-morrow we may die* (v. 13). And Isaiah, indignant at their impenitence, assures them that they *will* die—that their sin is indeed (to apply a much later phrase) a "sin unto death" (v. 14); for the captivity which awaits them is death (*cf.* **5**, 13. 14) to all nationalities which have not the one solid religious basis. In spite of this, Isaiah (in the first fragment) feels a deep patriotic sorrow at the irreversible judgment on his people (v. 4). It should be noticed that while in the first part (vv. 2. 3. 5) Isaiah looks forward (in an ecstasy), in the second (vv. 6-13) he looks backward to the time immediately preceding the blockade. Verses 1. 4. 14 refer to the present. Compare, or rather contrast, **20**, 1-14 with **18**, 1-6 and **1**, 2-26. Isaiah's moods changed in accordance with the attitude of the rulers, and with them, at least to some extent, his view of the future of Jerusalem. **22**, 1

(2) Isaiah has an inward vision of the too familiar circumstances of the capture of a city. The defenseless citizens are cut down (*cf.* on **29**, 2); the magnates, who have vainly sought to flee (*cf.* 2 Kings **25**, 4-7), are captured. **22**, 3

(3) Some part of Jerusalem is meant, where the wall was specially high, and therefore exposed to assault. 5

(4) Verse 6 can hardly be a complete description of the besieging army. 6

(5) An Assyrian province, probably not far from Elam; (*cf.* Am. **1**, 5; **9**, 7; 2 Kings **16**, 9 (but the Hebrew and the Greek Bibles disagree).

(6) The capture of the strong cities of Judah is compared to the drawing aside of the screen of a sanctuary (*cf.* Ex. **26**, 36. 37; **27**, 16). 8

(7) The arsenal of Solomon (1 Kings **7**, 2; **10**, 17), so called from the cedar columns on which it rested.

(8) JHVH called the people of Jerusalem either by the prophet, or simply by the stern voice of facts, to look their condition in the face, and not to aggravate their guilt by riotous jollity at the sacrificial feasts (*cf.* on **28**, 7). Thus vv. 12. 13 properly belong to Isaiah's retrospect, but if (as is probable) this culpable self-indulgence was repeated on the dearly bought departure of the Assyrians, they could be applied to those with whom Isaiah expostulates in v. 1. 12

PART II.

Notes on Part 2.

(pp. 47-54)

(1) Chapters **36-39** form a second appendix to the prophetic volume which consists of **1**, 1-**33**, 24. They were taken by the editor in a slightly abridged form from 2 Kings **18**, 13-**20**, 19, and a comparison of the two narratives is of some importance for the text. The editor of Isaiah had a special object in taking them, *viz.*, to illustrate and supplement cc. **28-33**, which were doubtless intended by the editor of that section to be referred to the period of Sennacherib's invasion (701). It is no objection to this view that the events related in cc. **38**. **39** belong probably to the time of Sargon (722-705); the editor, who had no good means of judging, thought otherwise. Now, as to the first part of the narrative, *viz.* cc. **36**. **37**, analysis reveals the fact that it is of composite origin. It consists of two independent accounts unskilfully combined by the editor of Kings, from which book the greater part of cc. **36-39** is taken (see 2 Kings **18**, 13. 17-**20**, 19). **36**, 1

The most important difference in the edition preserved in Isaiah consists in the omission of 2 Kings **18**, 14-16, which the editor of Is. **1-34** found difficult to harmonize with the following narratives. Both accounts, though late in their present form, embody genuine Jewish traditions. The drawbacks are no doubt considerable, and the editor, through his unskilful combination of the narratives, has further increased them. No mention is made of the battle of Altaqû (701) which preceded the Assyrian invasion of Judah, and in which the Egyptians were defeated, or of the blockade of Jerusalem, or of the tribute paid by Hezekiah. In fact, an entirely erroneous idea is given of the relation of Sennacherib both to Tirhakah and to Hezekiah, and the final catastrophe of the Assyrian army (encamped where?) is enveloped in a haze of mystery.

The date of the death of Sennacherib is also wrongly given. Still, after all 36
deductions, the fact remains that Jerusalem escaped the horrors of a storm, and it is possible (though this is not really confirmed by the very dissimilar legend in Herodotus) that the Assyrian camp was broken up in consequence of a plague. Of course, Sennacherib's own account of his western campaign (referred to in the Notes on 1,7; 22; and on 2 Kings 18,13, &c.) should be carefully compared with the Biblical narratives (of which 2 Kings 18,14-16 forms the third and the most trustworthy). It would seem as if the editor might have combined his narratives better thus:—36,1; 38,9c-35; 36,2-22; 37,1-8; (2 Kings 18,14-16); Is. 37,36. In other words, putting aside 36,1, and 37,36, the first and second narratives should change places, if we wish for an account of Sennacherib's invasion which is comparatively probable in itself, and consistent with the Assyrian inscriptions. It should be added that the language assigned to the actors in the great drama shows frequent traces of literary art, and that the prophecies in particular which are assigned to Isaiah should be compared, as to their contents, with cc. 18,1-6, and 1,2-26; 22,1-14 (but not c. 18, which is a late composition).

(2) The date of the invasion is B.C. 702-701. It should be remembered (though the writer of this narrative does not mention it) that Sennacherib's great western campaign concerned Phœnicia and Philistia not less than Judah. The insertion (printed beneath the text) fixing the year as the fourteenth of Hezekiah seems to be due to the editor of Kings, who supposed the events of 2 Kings 20 (= Is. 38.39) to belong to the period of the invasion, and deducted fifteen from the twenty-nine years of Hezekiah's reign on the authority of 38,5. The original narrative, like other sketches of the lives of prophets, was probably deficient in chronological precision.

(3) See note on 22,18. Shebna has only changed his office. 3

(4) The writer recollects 30,3-5. But the Rab-shakeh, though it is a late writer who invents a speech for him, might quite naturally have spoken thus (see on 20,6). The next verse (7) is an interpolation in accordance with 2 Kings 18,4.5a; this section was no doubt much read and annotated. 6

(5) The Assyrian kings thought much of oracles. Istar very possibly did speak thus to Sennacherib, as he believed; *cf.* her supposed oracles to Esarhaddon (*Records of the Past*, New Series, Vol. v, pp. 129 ff.). The writer, however, frames Sennacherib's message in accordance with Isaiah's prophecy in 10,5. 10

(6) Lit. *Jewish*, the name for the Hebrew language in the post-Exilic period (*cf.* Neh. 13,24). Aramaic was the great commercial language of Syria, Palestine, and Western Asia long before the Exile. 11

(7) The interpolated passage is inconsistent with v. 10. The writer is prompted by 10,10.11. 17

(8) Literally *I will put* (*such*) *a spirit in him*. Notice that this prophecy is in a less defiant tone than those in the *Second Narrative*. But though psychologically possible, historically it is impossible. The writer, who is ignorant of the battle of Altaqû (701), thinks that Sennacherib was afraid of Tirhakah. He also seems to think that no long interval separated the western campaign of Sennacherib from his assassination. 37,7

(9) Observe, the narrative says nothing of Hezekiah's tribute, and the editor has made matters worse by his geographical slip. For Sennacherib, advancing southward from Ekron (now 'Âqir), must have taken Libnah before Lachish, which (as MR. FLINDERS PETRIE'S discoveries at Tel el-Hesy show) was at the extreme southwest of Judah, and commanded the road to Gaza and to Egypt. 8

(10) See on 2 Kings 19,36.37 (where the words *his sons* are omitted in the Hebrew text, but not in the Greek Bible). 38

(11) Evidently alluding to 10, 9, &c.; *cf.* the interpolated passage, 36. 37, 13
18-20.

(12) So Assurbanipal, on hearing some insolent words of Teumman, king 15
of Elam, *placed himself* (see his *Annals*) *before the exalted Istar, while his*
tears flowed, and claimed her aid. Istar *heard his sighs*, and sent both to
him and to his seer a response of peace. Compare also the dream of Sethos
in Herod. 2, 141.

(13) No such strong statement of monotheism occurs in the works of the 16
prophets before Jeremiah and the Second Isaiah.

(14) The editor omits the words (preserved in 2 Kings; *cf.* Is. 17, 14): 36
And it came to pass that night (*cf.* 30, 29), just as he omitted the contents of
2 Kings 18, 14-16, to produce a simpler narrative. For no night has been
mentioned in the extant portions of either document.

(15) Obviously the passage which follows was not originally intended as a 22
prophecy. It is a grand poem, worthy no doubt of Isaiah (if that prophet
wrote poems), but, on account of vv. 26. 29, not rightly assigned to him; on
account of v. 26, because the very same charge which it brings against Senna-
cherib (*viz.* that he did not recognize JHVH as the source and author of his-
tory) is brought, in a prophecy of the period of the invasion, against the people
of Jerusalem (see 22, 11). Is it likely that the prophet sought to comfort
Hezekiah by assuring him of JHVH's anger against Sennacherib on account of
a sin which, as 22, 11 states, Hezekiah's own people had still more flagrantly
committed? And on account of v. 29, because the prediction which this pas-
sage contains of the peaceful departure of Sennacherib is diametrically opposed
to what Isaiah himself has said in cc. 18 and 29-31 (see esp. 18, 6; 30, 33).
The tone of v. 26 suggests the period opened by the work of the Second
Isaiah, who (like the author of Ps. 9, 17) regards the *nations* as *forgetful of*
God, and who, therefore, reminds them, sometimes in a tone of surprise, of
the elementary principles of true religion (40, 21. 28; 41, 4). Verses 30-32,
which lack the rhythm of the preceding poem, may be by a different hand.

(16) *i. e.* the produce of the grains which had dropped out at the last 30
year's harvest (Lev. 25, 11).

(17) CC. 38. 39 are misplaced. According to the editor of Kings, the 38, 1
events which they describe belong to the period of the invasion, and he has
therefore inserted a verse (38, 6) which obviously refers to the blockade of
Jerusalem. But in reality the true date of the events seems to be not long
after 720, when (as we have seen on 14, 28) Merodach-baladan, who had till
lately been simply the petty king of Bit-lakin (the largest of the Chaldean prin-
cipalities), but was now the proud king of Babylon, defeated Sargon, and raised
the hopes of the peoples still subject to Assyria. The first period of this able
usurper's rule continued till 710 (his second lasted only a few months). It is
probable, therefore, that soon after the accession of Hezekiah, Merodach-
baladan sent an embassy to obtain the young king's support. If so, both the
embassy and the illness of Hezekiah occurred between 715 and 710. VV. 21. 22
were omitted by the editor of Isaiah (like some other passages), and restored
by a later scribe.

(18) It would be useless to try to harmonize this with 2 Kings 18, 2. 5
These narratives are not taken from a state chronicle.

(19) Based upon chapter 37, verse 35. 6

(20) For a fuller, but not therefore more original, account, see 2 Kings 8
20, 8-11, with the notes on that section. It may be remarked that great
obscurity hangs over the description of the *Sun-Dial of Ahaz* (as the familiar

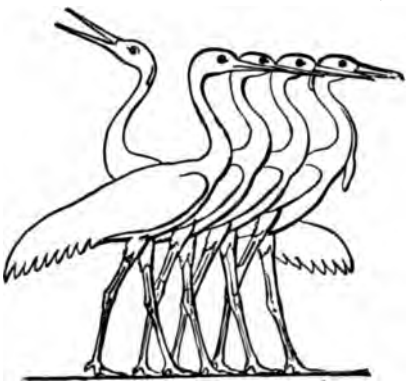
English Version has it). It is easier to contradict received theories than to set 38
up an altogether defensible one in their place. Ahaz at any rate was fond of novelties (1 K. **16**, 10); did he obtain the *fashion* of the *steps* as well as of the altar from Damascus?

(21) Not found in 2 Kings. The poem is full of allusions to the Psalter 9
and to Job, in both of which books disease is to be taken as an allegorical expression for grievous national trouble. The speaker is, therefore, the Church-nation of Israel (*cf.* Ps. **88** and Lam. **3** which also imitate Job). A later editor needing a lyric illustration for the life of Hezekiah, inserted it here (*cf.* the so-called Prayer of Jonah).

(22) *Cf.* Job **4**, 21.

(23) *Cf.* Job **6**, 9; **27**, 8. 12

(24) The swift (Jer. **8**, 7) is still one of the most noticeable birds at Jerusalem; its note is 'a harsh, constantly repeated cry, as of anguish or grief.' A gloss has been introduced into the Received Text, which disturbs the harmony of the figure. The writer was no doubt thinking of Jer. **8**, 7, where the swift and the crane are mentioned together, but not in a context like the present. The note of the swift (a bird of the swallow-tribe) is shrill, that of the crane is a deep trumpet-like blast. How unlikely that one of the large birds represented in the paintings of Egyptian tombs with characteristic naturalness, should have been referred to in the lamentation of a sick man! 14



EGYPTIAN CRANES.

(25) *Cf.* Job **5**, 17. 18.

(26) *Cf.* Job **33**, 18. 17

(27) *Cf.* Pss. **6**, 5; **30**, 9; **88**, 11; **115**, 17. 18

(28) *Cf.* Pss. **22**, 31; **78**, 3. 4. Clearly, it is only national deliverances which could be thus commemorated.

(29) Lines 1 and 2 are in a different rhythm from the poem itself. V. 20 20
is therefore a later appendix. The change of person from *I* to *we* shows how the writer interpreted the poem. The musicians and singers (of whom he is one) speak in the name of the people.

(30) See note 17, on chapter **38**, verse 1. **39**, 1

(31) What does this mean? That Merodach-baladan would obtain the imperial status of Sargon, the capital of his empire being at Babylon? No; this late writer believes that Isaiah must have foreseen the Babylonian Exile (*cf.* Mic. **4**, 10). He does not seem to know the tradition in 2 Kings **18**, 15.

PART III.

Notes on Prophecy 1.

(pp. 55-57)

15, 1 (1) A composite work, the origin of which is still uncertain. The main part of it is an elegy on the havoc wrought in the land of Moab by a victorious foe, *i. e.* either Nebuchadnezzar, or Assurbanipal, or Jeroboam II (782-741), who regained in the north and east the territories which David and Solomon had possessed (2 Kings 14, 25; *cf.* Am. 6, 14). This poem reached post-Exilic times in a defective state, and the editor who placed it among the prophecies of Isaiah filled up those parts which had become illegible in accordance with his own views. Here and there he may even have taken phrases from true fragments of prophecies of Isaiah. Such a fragment for instance we may possibly have in a part of v. 14, while v. 13 and the opening words of v. 14 may have been inserted by the editor to connect 15, 1-16, 12 with this relic of Isaiah's work. The author of the original elegy was presumably a man of Judah, but he must have had some connection with Moab, the misfortunes of which affect him so profoundly. He is intimately acquainted with its topography, and it so happens that at least six of the names which he mentions occur in that valuable inscription (commonly known as the *Moabite Stone*) which commemorates the successful struggle of Mesha (about 850) for the independence of his country (*cf.* 2 Kings 1, 1; 3, 5). Both in the literary phases through which it has passed, and in the sympathetic spirit of the original writer, this work reminds us of 21, 13-16. See also Jer. 48, 29-38, where many passages of these chapters are copied or imitated. The uplands of Moab still present many traces of a lost civilization, such as is implied in these chapters.

(2) So Mesha, king of Moab, tells us that he assaulted Nebo at dawn (see below). And so a famous Arabian poet says (LYALL'S metrical translation):—

> Many the morning he fell on their shelter,
> And after slaughter came plunder and spoiling.

This was one form of the *terror by night* (Ps. 91, 5). Ar-Moab and Kir-Moab were the two chief fortified cities of Moab. The former was on the left bank of the Arnon, near the east frontier; the latter (= Kir-Heres, or Kir-Hareseth, 16, 7. 11; Jer. 48, 31. 36; 2 Kings 3, 25) is the modern *Kerak*, which rises on a steep, stony hill (see next page), 3720 feet above the sea level, surrounded by still higher hills, between the Arnon and the southern border of Moab. The fall of these two fortresses (especially that of the latter) sealed the fate of the whole country.

2 (3) The news of the catastrophe spreads northward. The first place which it reaches is Dibon (where Mesha set up his monumental stone). The people seek to move their god by weeping in his sanctuary. Not much is said of this, nor is the name of Chemosh, the god of Moab, once mentioned (but see on 16, 12). It must also be observed, however, that even the religious feelings of an Israelite find no direct utterance; the original writer was therefore not a prophet, but a poet. Were the *high places* spoken of those which gave the name to the place Bamoth (Num. 21, 19), or Bamoth-Baal (Num. 22, 41), or Beth-bamoth (Mesha's Inscr., l. 27)?

4 (4) Northward still. The hill-towns of Nebo and Medeba (note the phrase *on* Nebo, etc.), Heshbon, Elealeh, and Jahaz are specially mentioned. With bald heads and shorn beards (see on Lev. 21, 5) men crowd around the

altars, or throng the roofs and market places. The Judahites did the same, **15** when hope had fled (**22**, 12). All this was disputable territory. *Cf.* Inscription of Mesha, ll. 14–19: *And Chemosh said to me: Go, take Nebo from Israel, and I went in the night, and fought against it from daybreak till noon; I took it, and slew them all for to Ashtar-Chemosh had I devoted them. I took thence the* ARLs (*cf.* on **29**, 1) *of JHVH, and dragged them* (ritually) *before Chemosh. The king of Israel built* (= fortified) *Jahaz, and dwelt in it, when he fought against me; but Chemosh drove him out before me.* In l. 10 of the same priceless record, Mesha tells us that the men of Gad had dwelt in *the land of Ataroth* (near Dibon) *from of old*; and in Num. **32**; Josh. **13**, 15–21 the country north of the Arnon is assigned to the tribe of Reuben. In remote antiquity the same region had been Amoritish (Num. **21**, 21–31); Heshbon was its capital, and Jahaz was the place where Sihon was totally defeated

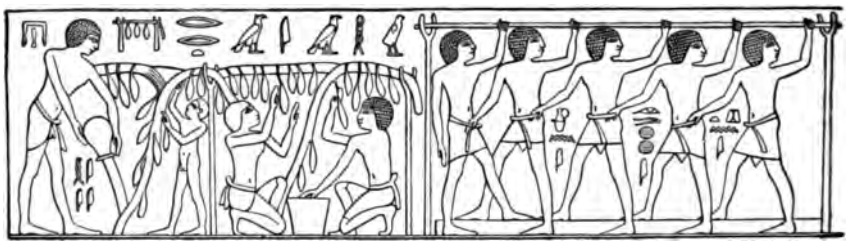


RUINS OF KIR-MOAB (KERAK).

by the Israelites. *Heshbon*, fortunately, can be identified (see TRISTRAM, *Land of Israel*², p. 544). Its ruins, which are not very ancient, lie on a plateau about 16 miles E. of the Pilgrims' Bathing Place in the Jordan. *Elealeh* may be the modern *el-'Al*, which is on a hill about a mile N. of Hesbân (Heshbon). *Nebo* is perhaps the village *Nebâ* mentioned by ROBINSON (*Bibl. Researches*, 3, 924), and *Medeba* is still the name of some extensive ruins 6 miles S. of Hesbân. The land of Medeba, according to Mesha, had been occupied by the Israelites since the time of Omri. They were expelled by Mesha.

(5) Pure human pity speaks here. Like Amos, the writer thinks that all **5** nations have equal rights and duties, but, being a poet, mercy with him rejoices against judgment. If the dwellers in fenced cities give up hope, what have the inhabitants of open towns and villages to expect? Most of all endangered are the people south of the Arnon. Fugitives encumber the paths; as they go along, they weep, and send afar the tidings of ruin. To Zoar, southeast of the Dead Sea, they flee, and make for the point where the

Wâdy el Ahsa, which runs through the *Ghôr eç-Çâfiya* into the Dead Sea, forms the boundary between Moab and Edom. The poet calls this Wâdy, the Torrent of the Willows (**16**, 7); elsewhere (Amos **6**, 14) it is called the Torrent of the Arabah. **15**



EGYPTIAN GRAPE-GLEANING.

(6) Become waste places? Why so suddenly? The story of another invasion (2 Kings **3**, 25) will explain. The enemy *stopped all the fountains*. The *Waters of Nimrim* gave their name to the town Beth-Nimrah (Num. **32**, 36). 6

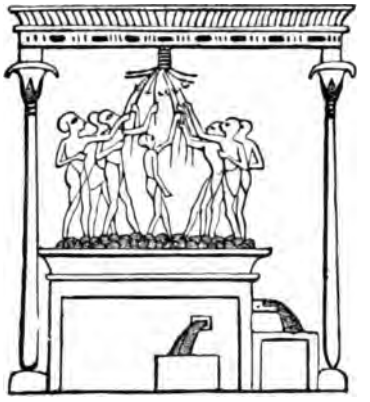
(7) The last two lines may be due to the editor (see note 1); they are out of place in an elegy. *Cf.* **16**, 1.2.4-6.12-14ª and p. 168, l. 10. 9

(8) It is not clear who says this; still less, how this verse is connected with the next. The text is in disorder, and the editor has failed to make sense. In v. 1 the fugitives are, as it seems, in the rocky country of Edom; in v. 2 at the fords of the Arnon. The *present* is the tribute due to the suzerain (2 Kings **3**, 4). **16**, 1

(9) With these words begins an appeal of the Moabitish leaders to the Israelites. 3

(10) Here we seem carried into the Messianic age (*cf.* **29**, 20; **9**, 6). Possibly the editor considered the context to refer to the *latter days*, and therefore inserted vv. 4ᵇ.5.

(11) The connection here is not evident. The passage reminds us of **25**, 11ᵇ. In style it is tautological, and may therefore well be ascribed to the editor.



EGYPTIAN WINE-PRESS.

(12) Sweet cakes, made of pressed grapes and flour, such as are still used in Cyprus (as a survival of Phœnician paganism) in feasts at church festivals. The Moabitish raisin-cakes may also have had religious uses (*cf.* 2 Sam. **6**, 18.19; Hos. **3**, 1). *Kîr-Hareseth* (= Kir Moab) is the modern *Kerak* (see note 2), near which place vineyards still exist. 4.7 6

(13) Such was the strength of the wine of Sibmah that even kings, accustomed to generous wine, were *smitten down* (**28**, 1), overcome, by it. *Cf.* Lat. *saucius* = 'intoxicated.' 8

(14) So luxuriant was this vine that its tendrils stretched even into the desert. The poet imagines a single great vine which spread in all directions (*cf.* Hos. **10**, 1; Ps. **80**, 8-11).

(15) The Dead Sea is meant.

(16) The same word is used for *war-cry* and *cry of the vintage* (v. 10); the *huzza* of the vintagers gives place to the *hurra* of the foreign soldiery. 9

Of the happy country life of the ancient Moabites we have no record. But **16** the pictures which still adorn ancient Egyptian tombs show us how in the valley of the Nile the grapes were gathered (see page 170), and then pressed in the wine-press. The latter consisted of a long low box on which was erected a wooden frame-work. Five or six men entered this box, and trod the grapes. The shape of the wine-press reminds one of the presses still common in the south of Europe (see ERMAN, *Life in Ancient Egypt*, p. 197).

(17) Some insertion seems required to make a worthy sense. The words **12** here given are suggested by Jer. **48**, 13 (*cf.* vv. 4. 7).

(18) Isaiah's hand begins to be clearly traceable in this brief oracle; *cf.* for **14** the phraseology, **21**, 16; **17**, 3, 4; **10**, 25; **29**, 17. The introductory words, however, must be the editor's (see note 1).

Notes on Prophecy 2.

(pp. 57. 58)

(1) Two short oracles, later (on account of their style) than Isaiah's time, **21**, 11 which the editor wished to preserve, and therefore prefixed to a small genuine fragment of Isaiah. They may belong to the time of Nebuchadnezzar, 604-561 B. C. (*cf.* Jer. **27**, 3).

(2) The Edomites ask the prophet whether there is any hope of a speedy **12** end of their troubles. The prophet answers by a riddle such as the wise men of Edom (Jer. **49**, 7) will understand. The morning has come; the sun has leaped up into the sky. But, metaphorically, a fresh and darker night has begun (*cf.* Eccl. **12**, 2). This is all that the watchman (*cf.* Ps. **130**, 6) can tell at present.

(3) Some good authorities substitute *in Arabia* for *at eventide*. This **13** reading was at any rate that of the late editor to whom this and the parallel headings of prophecies are due. *Arabia* in the OT is merely the name for North Arabia, or for a North Arabian tribe or group of tribes. The Dedanites, a commercial people, are mentioned by Jer. (**49**, 8) as belonging to Edom, and again (**25**, 23) in company with Tema.

(4) East of the Gulf of Akabah, south of the Dedanites; *cf.* Gen. **25**, 15. **14**

(5) The Kedarenes play a prominent part in the wars of Sargon and his **17** successors; they are frequently mentioned with the inhabitants of North Arabia.

PART IV.

Notes on Prophecy 1.

(pp. 59. 60)

(1) The first considerable prophecy in the late Exilic group is **13**, 2-**14**, **21**, 1 23, and some of the brief critical arguments there given apply also to **21**, 1-10. Suffice it to say here that, though this work has some linguistic points of contact with the true Isaiah, we are bound to group it with the other late Exilic prophecies on Babylon. Notice (*a*) the mention of Elam and Media

together in v. 2. Cyrus' hereditary kingdom of Anzan, in which he reigned till 549 (conquest of Media), was situated in Elam, and the Medes (who were not formidable in Isaiah's time) are spoken of as the destroyers of Babylon in c. **13** (Exilic).—Also (*b*) the description of Babylon as an oppressive power (vv. 2, 10); *cf.* **14**, 4-6. But the special characteristic of this prophecy is the vivid picture which it gives of the phenomena of prophetic ecstasy. The writer speaks as if he had a double consciousness: he is told to *station a watcher* (v. 6), though the *watcher* can only be the writer himself in his character of seer (*cf.* the distinction which Zechariah makes between himself and the *angel who talked with him*). So, too, he longs for the fall of Babylon, and yet he is horror-struck at the thought of it; this must surely represent a preliminary stage in the prophetic ecstasy. Moreover, he speaks as if he were at a distance from Babylon, as if a spiritual force had lifted him up like Ezekiel (Ezek. **8**, 3), and brought him to Jerusalem. And throughout, the prophecy is exceptionally obscure; the writer seems hardly yet to have fully recovered his normal consciousness. **21**



DEMON OF THE SOUTHWEST WIND.

(2) In Babylonia the southwest wind, which comes from the Arabian desert, was specially dreaded; see the images of the demon of the southwest wind in our museums. Probably, however, the writer refers to the *whirlwinds of the south* of Palestine (Zech. **9**, 14). He is carried away in an ecstasy to Jerusalem, and across the desert which separates Judah from the *terrible land* (Babylonia) visionary sights and sounds are borne swiftly towards him.

(3) A sudden cry disturbs the feasting Babylonians. 5

(4) The vision only reveals a specimen, as it were, of the Persian army: 7 first a troop of cavalry, and then a train of asses and camels (used for carrying baggage and provisions, Herod. 1, 80; 7, 83) such as is represented in the engraving.



TRAIN OF ASSES AND CAMELS.

(5) So Tiglath-pileser III (745-728) says: *The land of Bit-Amukkân I trod down as at threshing.* Bit-Amukkân was one of the Chaldean states, which, like Bit-Iakin (see on **39**, 1), gave much trouble to the Assyrian kings in relation to Babylonia. 10

Notes on Prophecy 2.

(pp. 60-64)

(1) The editor had a special predilection for the title *oracle* (Heb. *massâ*), **13**, 1 which occurs ten times in the headings of this section, and helps to show that it had once an independent existence. The prophecy (**13**, 1 - **14**, 23) is the only one of the Exilic and post-Exilic prophecies which is ascribed to Isaiah, and the best reason for this deviation from editorial usage which can be offered is, that this prophecy introduces a collection of prophecies, chiefly Isaianic, on foreign nations. The heading is in fact a loose way of saying that this collection in the main comes from Isaiah.

There are four reasons why the *Oracle on Babylon* cannot be the work of Isaiah: (*a*) It has neither been proved, nor is it probable, that the return of a large body of Israelitish exiles was expected by Isaiah, whose attention (even when he is exceptionally hopeful) is absorbed by the actual people of Judah (**11**, 11-16 is, on various grounds, not Isaiah's).—(*b*) No prediction of a Babylonian Exile can be safely indicated in the prophecies of this period. Is. **39**, 5-7 comes to us from a late hand, and the reference to Babylon in Mic. **4**, 10 (if no more) is undoubtedly due to an interpolator.—(*c*) The writer of **13**, 2-**14**, 23 does not assume the historical position of Isaiah. Read the prophecy, and judge. The Medes are described in it as already crossing the mountains of the frontier. Soon they will begin their appointed work of destruction, and the palaces of Babylon will become an awful desolation (c. **13**). Can Isaiah have written in this way? It was long after Isaiah's time that the power of the Medes became formidable; and if that prophet could have foreseen such a gathering of the Medes and the subject Iranian peoples as c. **13** describes, he would have represented the Babylonians, not as their foes, but as their allies. To say that *king of Babylon* in **14**, 4 = *king of Assyria* is only possible by a deplorable misuse of archeology. And as for Babylon itself, the city which Isaiah knew under this name was one which contended at a disadvantage with the colossal might of Assyria (read the history of Merodach-Baladan, 721-710).—(*d*) The balance of the evidence from ideas, phraseology, and style is in favor of a late date (even if a number of facts be set aside as doubtful, on the ground of their dependence on critical decisions as to the date of other disputed writings), and very decidedly opposed to the traditional theory of Isaiah's authorship. More especially is this the case with the Triumphant Ode in c. **14**. Among the late ideas, notice (*a*) the conception of the day of JHVH as a day of universal judgment, and observe the want of moderation in the description (**13**, 6-13; *cf.* Zeph. **1**; Joel **2**; Is. **24**. **34**);—(*b*) the expectation of the admission of foreign proselytes (**14**, 1; see note);—(*c*) the adoption of the popular idea of Sheol (**14**, 9. 10; *cf.* Ezek. **31**, 10-18; **32**, 17-32);—(*d*) the reference to the belief in the *Mountain of Elohim* (**14**, 13; see note 8);—(*e*) the mention of the belief in demons of the desert (**13**, 21; see note 4).

As to the date, it is doubtful whether it should be placed before or after 549 (the year in which Cyrus overthrew the Median empire). The native commentator on Egyptian prophecies to whom the well-known French Egyptologist M. RÉVILLOUT has introduced us, always calls the Persians Medes, and the Greeks (excepting Æschylus) long spoke of the Medes rather than the Persians. The prophecy was at any rate written before the surrender of Babylon to Gobryas, the general of Cyrus, in 538. If **21**, 1-10 be the earliest of the Babylonian prophecies, this one should certainly come next in order. If the reader will compare both compositions he will be able to estimate the supe-

riority of the former. Yet the work before us, imperfect as it is from a modern point of view, attracted some early writers; it is imitated both in c. 34 and in Jer. 50.51. And shocking as some of the details of c. 13 may appear, they are not more so than certain painful facts in the treatment of Elam by Assyria (see note 4). 13

(2) The *El Shaddai* of Gen. 17,1; Ex. 6,3. The true derivation is uncertain, but the name may have suggested to the ancient writer the interpretation *Destructive One*. 6

(3) The name of a single brilliant constellation is given to the whole class. 10

(4) This is but the counterpart of what Assurbanipal (669–625) says that he has done in Elam: *In thirty days I smote Elam entirely to the ground. The voice of men, the treading of oxen and sheep, the sound of joyous music, did I cause her fields to lack. Wild asses, gazelles, and beasts of the field, in full number, I caused to lie down therein.* 20

The *satyrs* are goat-shaped demons of the desert (Lev. 17,7; 2 Chr. 11,15). One is reminded of the Arabian *jinn*, which are represented as having monstrous hairy forms. *Cf.* on 34,14. 21

(5) An early reference to proselytes (*cf.* 44,5; 55,5; 56,3.6; Ps. 115,11). In later Hebrew *sojourner* even obtains the technical sense of *proselyte*. 14,1

(6) There is here a dim reminiscence of the mythic ruler of Sheol. He, too, like the *shades* (etymologically, *the weak ones*), needs to be *stirred up* (*cf.* 1 Sam. 28,15). From him the excitement passes to the sceptred and enthroned dead, who have a compartment of Sheol to themselves. See Job 3,14.15; Ezek. 31,10–18; 32,17–32), and compare the still more vivid picture of the underworld in the Assyrian poem, the Descent of Istar. 9

(7) In his splendor the king of Babylon had resembled the morning-star; the figure was all the more striking when the stars were regarded as being animated (see Job 38,7). The *dawn*, too, is personified, as in Job 3,9; 41,10; Ps. 139,11. In the following line there seems to be a fusion of the conceptions of the grave and the underworld. *Cf.* v. 19. 12

(8) By itself, this might be a mere hyperbole (as Job 20,6), but the context suggests that we are to supply mentally, *after death*. The royal boaster asserts that he is the peer of *the Most High* (Heb. *Elyón*), and will enthrone himself on the sacred mountain, on whose summit the divine beings dwell. Nay, replies the poet: to Sheol shalt thou be brought down (of course, after death). There was a wide-spread ancient belief in a lofty mountain of the gods, localized somewhere upon earth. Such a belief is traceable in Babylonia, and the Hebrew writer may have heard of the Babylonian Olympus. At any rate, Ezek. 28,13.14 proves that the Jews themselves during the Exile spoke of a *holy mountain of Elohim*, and from Ezek. 1,4 (*cf.* Job 37,22, corrected text) we know that JHVH was then thought to dwell, not (as of old) at Horeb, but in the North. The conception is Babylonian. The seat of Anu, the god of heaven, was placed at the North Pole (JENSEN, *Cosmology of the Babylonians*, pp. 23 f.) 13

(9) The sky was mythically represented as a sea, out of which rose hills (the clouds); *cf.* Job 9,8; 36,30. 14

(10) Other kings are buried in glorious mausoleums. But the dead body of the defeated king of Babylon, after being trampled upon, is flung (into a pit?) among the other corpses, and this ignominious fate of his perishable body is reflected in that of the shadowy form in which he still lives, or sleeps, in the *recesses of the pit* (*i. e.* of the underworld). 19

(11) The *heaps* are the mounds of ruins (*tels*, as they are called) which abound in many once flourishing countries of the East, and not least on the Upper Euphrates. *Cf.* the phrase often used by Assyrian kings: *Into a heap of ruins and into arable fields I changed it.* 21

Notes on Prophecy 3.

(pp. 64-96)

(1) The annals of Nabû-nâ'id (the last king of Babylon, B.C. 555-538) tell us that in *the ninth year* (547) Cyrus, *king of Parsu*, crossed the Tigris below Arbela. In the same year, it would seem (though the Babylonian annals do not refer to this) that Crœsus, king of Lydia, formed an alliance against Cyrus with Amasis, king of Egypt, and (if Herodotus may be trusted) Labynetus, *i. e.* Nabû-nâ'id, king of Babylon; Sparta also is said to have promised auxiliary troops. But without waiting for his allies, Crœsus crossed the Halys in the spring of 546, entered Cappadocia, and captured Pteria. Cyrus, however, drove him back into Lydia, and in the autumn of the same year Sardis, the capital of Lydia, was taken, and Crœsus fell into the hands of his enemies. The exact history of the following years is unknown, but it is certain that in 539-538, after a victory in Southern Babylonia, the army of Cyrus entered the city of Sippar, and two days later Babylon itself, amidst the acclamations of the inhabitants. It was probably at intervals during this period, but before the march upon Babylon, that the Second Isaiah wrote his book, which says so much of the (*far*) *countries* (*i. e.* those on the coasts of the Mediterranean) and of the *nations*, and so clearly implies that they were deeply interested in the movements of Cyrus. The *large designs* attributed to Cyrus by Herodotus naturally produced a wide-spread excitement in the East, in which the Jews participated, and to this, combined with an intense belief in prophecy (Jer. **29**, 10), we owe the splendid composition of the Second Isaiah. *Cf.* p. 131, l. 26. **40**, 1

(2) *i. e.* that the demands, not merely of justice, but of wrath (Jer. **16**, 18), have been satisfied. *Cf.* on **61**, 7. **2**

(3) Ruined Jerusalem is likened to a disconsolate woman, lying on the ground (**52**, 1. 2; **60**, 1). Sympathizing friends are bidden to climb a high hill, and watch for JHVH'S return. On seeing the first indications of this, they are to hasten back, spreading the glad news (**52**, 7; *cf.* **41**, 27). The prophet is transported in imagination to Palestine and to the time immediately preceding the fulfilment of the promise. **9**

(4) Compare Jeremiah **31**, 10; **50**, 19; Ezekiel **34**, 11-16. **11**

(5) Lit., the spirit. Contrast Isaiah's conception of the divine spirit, **11**, 2. **13**

(6) Literally, *a drop from a bucket*; *cf.* Cant. **6**, 5, *a flock of goats that lie along the side of Gilead* (lit., *from* Gilead). The figure seems to be that of a drop trickling down the side of a bucket of water, and about to fall; the idea, that of smallness and feebleness. **15**

(7) The word rendered here *islands*, and elsewhere *lands by the sea* and (*far*) *countries* (Heb. *iyyîm*) occurs 12 times in Is. **40-56**, always, except in **42**, 15, with reference to the islands of the Mediterranean. Even of Greece proper some vague tidings may have reached the Jews, for Sparta is said to have offered help to Crœsus (note 1). *Cf.* **11**, 11; **24**, 15; Gen. **10**, 5.

(8) The first of a series of attacks upon idolatry (see **44**, 9-20; **45**, 20; **46**, 1. 2. 5-7), not all, however, by the same hand. *Cf.* also Hab. **2**, 18. 19; Jer. **10**, 1-9; Ps. **115**, 4-7; Baruch **6** (*all* post-Exilic passages). The writer addresses not so much Jewish or Babylonian polytheists as humanity at large; idolatry is a natural error of man as man. Still, his words must be suggested by what he sees before him. Babylon was the centre of a magnificent idolatry, and the idols of the kingdom (being the tabernacles of the invisible gods) were considered as its great protectors. In the year of the surrender **20**

of Babylon (538), we are told that *the gods of the country of Accad which are above and below the sky entered Babylon* (*i. e.* were carried thither in procession) to avert the dreaded catastrophe (see the Annalistic Tablet of Cyrus, reverse, col. 1, ll. 10.11). *Cf.* **45**, 20. 40

(9) Implying the belief in a primitive revelation, which the writer may have got from the Judaic Writer (*cf.* **37**, 26). 21

(10) The more correct expression is *the vault of heaven* (Job **22**, 14). 22

(11) The first appearance of the verb *create* (Heb. *bará*). A great, though unsystematic, theologian, the Second Isaiah chooses his words carefully. *Those*, pointing upwards to the stars. Possibly this writer had practiced himself in religious addresses to private assemblies of Jews. 26

(12) The peoples of the world (especially of Asia Minor) are personified as so many men (*cf.* **40**, 27), who have come together in alarm to discuss the great news of the march of Cyrus, and whom JHVH invites to a battle of argument. They are commanded to be silent till their turn comes to speak. The tribunal is that of reason (**5**, 3). **41**, 1

(13) So the Assyrian king Assurnaçirpal (884-860) says: *Rugged paths, difficult mountains, which for the passage of my chariots and troops were not suited, I passed.* *Cf.* also Dan. **8**, 5. 3

(14) The prophet again assumes that the *nations* have obtained by tradition at least a faint acquaintance with the truths so dear to himself. *Cf.* Pss. **90**, 31; **102**, 27; see also Is. **43**, 10.13; **46**, 41; **48**, 12. 4

(15) *i. e.* Haran in Mesopotamia, Abraham's fatherland (Gen. **24**, 4.7). The writer places himself imaginatively in Palestine (*cf.* **40**, 9), where the home of Abraham would seem as far off as Palestine seems to the Jewish exiles in Babylon. 9

(16) The writer is not yet *made perfect in love* (*cf.* **45**, 24)! He dwells with delight on the destructive march of the conqueror. 15

(17) Lebanon, with its varied growths of trees, charmed many of the Old Testament writers. Hence the author, who is far from Babylon, at any rate in spirit, mentions at least four trees which are *the glory of Lebanon*. The acacia is common in the dry beds of water-courses: the valley of Kidron is called in Joel **3**, 18 the *Valley of Shittim* (or acacias). The oleaster is abundant throughout Palestine, except the Jordan valley. The myrtle, too, abounds in the glens of Palestine; it seems to have been introduced during, or after, the Exile, for it is only mentioned in post-Exilic writings. The cypress referred to here (Heb. *tĕ'asshûr*) is a small kind of cypress resembling the cedar (*oxycedrus*). Probably the writer means that these trees will adorn the transformed desert through which the exiles return home (*cf.* **40**, 3). But this is only a matter of conjecture. 19

(18) Again a dispute; this time between JHVH and the false gods. The Israelites and the heathen are in the background. The false deities are supposed to complain of their credit having been injured by the preceding statements. JHVH invites them to justify this complaint by proving that they, too, have uttered predictions which have been fulfilled. 21

(19) Lit. *what they were*. The false gods may mention either predictions of past events, which were duly fulfilled, or predictions of future events, the *issue* of which JHVH and His followers will carefully mark. Or, lastly, let them give any proof that they like, of their ability to act. 22

(20) The false gods being silent, the controversy should be closed. But JHVH once more challenges them. He claims to have called Cyrus from the North-East to overthrow the empire of Babylon. The victor, in response, becomes a worshiper of JHVH, *proclaiming His Name* in prayer and praise 26

(*cf.* 45, 3). Already there are some highly favored non-Israelites whom the 41
one true God leads to a knowledge of Himself. Chief among them is Cyrus, whom the Second Isaiah no doubt regards as a worshiper of the Persian god of light, Ahura-Mazda, of whose similarity to the JHVH of the Hebrew prophets some reports may possibly have reached him. To have *announced* the successful career of this noble-minded king and warrior is offered as a proof of JHVH's sole divinity. Which of the false gods has foretold in oracles the rise of Cyrus?

(21) Instead of saying *I first announced it*, JHVH points to His prophet, 27
the writer of these chapters.

(22) The verdict of v. 24 is reaffirmed; the heathen gods and their images 29
are worthless. The text here is in some slight disorder.

(23) The first of a cycle of highly poetic oracles on the *Servant of JHVH* 42, 1
(see also 49, 1-6; 50, 4-9; 52, 13-53, 12). Who is this great personage? Before the Exile there were individual *Servants of JHVH*, like the patriarchs (Gen. 26, 24; Ex. 32, 13; Ezek. 28, 25), Moses (Num. 12, 8; Deut. 34, 5; Josh. 1, 1), David (2 Sam. 7, 8), and especially the prophets (2 Kings 9, 7; 17, 13; 1 Kings 14, 18; Is. 20, 3). But the nobler exiles, who combined the old belief in a special connection between Israel and JHVH with a new and sublime faith in the Creator and moral Governor of the world, became conscious that the preservation of a *remnant* of Israel must have had an object of world-wide importance, *viz.* the conversion of the heathen into willing Servants of the true God. Israel, then, is henceforth ideally a prophet, not in the sense of a predictor, but in that of a divinely appointed and gifted teacher. Looking at his people in the light of this ideal, the writer uses the most exalted language concerning it (see *e. g.* 49, 1-3). At other times he betrays a consciousness that the actual Israel falls far short of its high ideal (see on 42, 18; 43, 8; 52, 13-53, 12). The inconsistency is lightened by the hypothesis that the *Servant* is the Genius (the *ka*, as the Egyptians would have said) of Israel, and Israel itself only in so far as this invisible but most real Genius becomes actualized in living Israelites. This is no fantastic theory, but is in harmony with ancient Oriental, and especially with Jewish, modes of thought. Indeed, the preexistence of Israel in the heavenly world was a tenet of later Judaism. It should be added that it is very far from certain that the four poetic oracles on the Servant were written by the author of the Prophecy of Restoration himself. They may have been inserted by him, or by an editor, from another source, or have been composed by some gifted writer to supplement the work of the Second Isaiah. For the present writer's view, see p. 131, l. 14.

(24) Israel is to be henceforth a people of missionaries. *Law* means a sound religious ordering of life based upon the principles of the prophets and the laws of Israel. In v. 4 a nearly synonymous word is used, *instruction* (or *direction*, Heb. *tôráh*), the sense of which is clear from 2, 3.

(25) The writer assumes that sorrow is no monopoly of Israel (*cf.* 25, 7). 3
Like Ezekiel, perhaps, he is a pastor to individuals as well as a prophet to the community, and has bound up many broken hearts (*cf.* 51, 1) by the faithful presentation of truth. Genuine prophetic natures like his own are the opposite of cracked reeds and glimmering lamps (v. 4), and into such he would have all Israelitish natures transformed. Then Israel will be indeed the Servant of JHVH.

(26) Cyrus is not the only one among the heathen who is being prepared 4
to accept the true religion. There are spoken and unspoken longings which find their way to the ear of the One God (*cf.* Mal. 1, 11; Ps. 65, 2), and just now, according to the prophet, the assembled nations have willingly listened (41, 1 &c.) to a conclusive argument in favor of JHVH's sole divinity.

(27) His contemplation ended, the prophet proceeds to expound a part of his great theme. JHVH is the God of the world, who makes nothing in vain, and neglects nothing that He has made. He has a purpose for Israel and for the nations. First, the spiritual sensibilities of the former must be quickened, and then it must receive freedom of movement. In this way the old Israel will be formed anew, and qualified to become a symbol and pledge, nay, more than this, an embodiment of the new covenant between God and man. The *folk* are the human race (*cf.* l. 17); thus the parallelism with the next phrase is complete. 42,5

(28) Events *shoot forth* from predictions (*cf.* **55**, 10. 11). The *new things* are not merely the victories of Cyrus, but, much more, the glorious future of Israel, of which those victories are the condition. No mere politician could guess that Israel would be treated by Cyrus differently from other peoples, and that Jerusalem would become the religious capital of the world. 9

(29) The last occasion on which JHVH broke silence (*cf.* Hab. **1**, 13; Ps. **28**, 1), and helped His people, was the long-past invasion of Sennacherib (701). 14

(30) Here the prophet returns to his proper theme. The preceding *promises* (v. 17) are conditional. Israel needs to be prepared for its deliverance and for its subsequent work. At present the *blind* and the *deaf* appear to predominate in the community of the exiles. But they are happily not *blind* and *deaf* beyond recovery, and JHVH has promised (v. 7^a) to cure them. 18

(31) JHVH had been pleased to raise up a succession of prophets (Jer. **7**, 25). The writer may be specially thinking of the *great and glorious* promises of Deut. **18**. 21

(32) Babylon to a faithful Jew is no better than a dungeon (so v. 7). *Cf.* Zech. **9**, 11. 22

(33) Again one must lament the inconsistencies of the Second Isaiah (see on **41**, 15). The richest lands in the world he would see given up to pillage as a *ransom* for Israel. For *Seba*, see on Gen. **10**, 7. 43,3

(34) The abrupt transition from v. 8 to v 9 forces us to suppose a *lacuna* in the text. The appeal already made in v. 18 ought surely to be repeated in a somewhat expanded form (*cf.* **55**, 1). *Wherefore will ye hold your peace when JHVH pleads with the nations? Can ye not even yet see? can ye not even yet hear? Let us come together to the tribunal.* After this we can understand the summons addressed to the *nations*. 8

(35) Alluding to chapter **41**, verse 27. 9

(36) In witnessing to the existence of the predictions now being wonderfully fulfilled, Israel will be led to draw the inference that JHVH is its deliverer, and has a high purpose for it. 10

(37) Compare Deuteronomy, chapter **32**, verse 12. 12

(38) Compare Exodus, chapter **14**, verse 15. 17

(39) See on **42**, 9, and *cf.* **40**, 4; **41**, 18. 19. Fresh victories of Cyrus seem to this fervid writer like the *putting forth* of leaves, which heralds the advent of summer (Matth. **24**, 32). 19

(40) The natural order of things has been reversed. Israel should have sued for JHVH's favor with words and acts of dutiful love. Instead of this, it has laid upon JHVH a heavy burden, which only His fidelity to His gracious purpose could have induced Him to accept. He has been compelled (so the prophet would say) to awaken Israel from its slumber, and devise an elaborate scheme for saving it from the further consequences of its sins. It is true, JHVH did not impose the troublesome sacrificial system on the Israelites (Jer. **7**, 22

22.23), but He did require prayer and obedience. These higher forms of sacrifice (as the Psalmists regarded them) Israel has not paid. The passage is awkwardly expressed; the author is too literary, and thinks of parallelism of phrase rather than of sense. 43

(41) *i. e.* by thy deliverance from that exile which was thy punishment. 24

(42) *i. e.* Jacob (Hos. 12, 4). 27

(43) *i. e.* the priests and prophets (*cf.* Jer. 6, 13; 23, 11).

(44) *i. e.* by the practice of heathenish cults, 2 Kings 21, 3-5.7; Ezekiel 8, 3-17. 28

(45) *i. e.* the Upright one, a poetical title of Israel, designating the nation under its ideal character; *cf.* Deut. 32, 15. 44, 2

(46) Exile to the ancients was national death (5, 13.14). The life-giving spirit must first of all reawaken an Israelitish feeling, so that the thought of belonging to Jacob, or Israel, and to Israel's God is a source of pride and happiness. We are not told that the promise includes the adoption of non-Israelites into the favored people; that is reserved for a later revelation (55, 5). At present, the writer's object is to produce in Israelitish exiles a consciousness of ability to fulfil Israel's high mission. Nor are we yet instructed as to the range of this Israelitish revival. The physical and the moral lie side by side in the prophetic description. Later on we shall learn that it is *through righteousness* that the new Zion will be *established*, and that all Zion's children will be *disciples of* JHVH (54, 13.14). The figure of the outpouring of the divine spirit is a favorite one with late writers; see 32, 15.16 (in connection with moral life); Joel 2, 28 (of prophetic inspiration); *cf.* also Ezek. 38, 1-14 (vision of the dry bones), Mal. 3, 10 (the poured out physical blessing). 3

(47) Tattooed marks originally had the force of a charm. This meaning, however, is inapplicable here. The marks are a sign of self-dedication to the service of the true God; (contrast Lev. 19, 28). So JHVH Himself has engraved the walls of Jerusalem *on the palms of His hand* (49, 16), as a pledge that He will restore them. 5

(48) This explains the parallel words in the first line of the verse. *Israel* (*i. e.*, virtually, *Israelite*) will be regarded by proselytes as the highest and most flattering of titles.

(49) Verses 9-20 interrupt the context. They come from a time when the Jews had become earnest preachers of monotheism. The writer lacks the poetic gifts of the Second Isaiah; his description is cold and labored, and scarcely rhythmical (*cf.* Jer. 10, 3-9). 9

(50) The god had to be charmed into the image by spells (as to this day in India). 11

(51) *Viz.*, that JHVH alone is a Rock (Deut. 32, 4 &c.), and alone can prophesy (vv. 7.8). The writer of vv. 9-20, however, took *these things* to mean the foolish practices of idolaters (this is evident from 46, 8, which is also his work), and therefore substituted for the illegible parts of the original text two lines (vv. 21^b.22^b) containing an appeal to Israel not to give up its God, but rather to *return* from its wanderings (*cf.* 31, 6; 55, 7, both inserted passages). 21

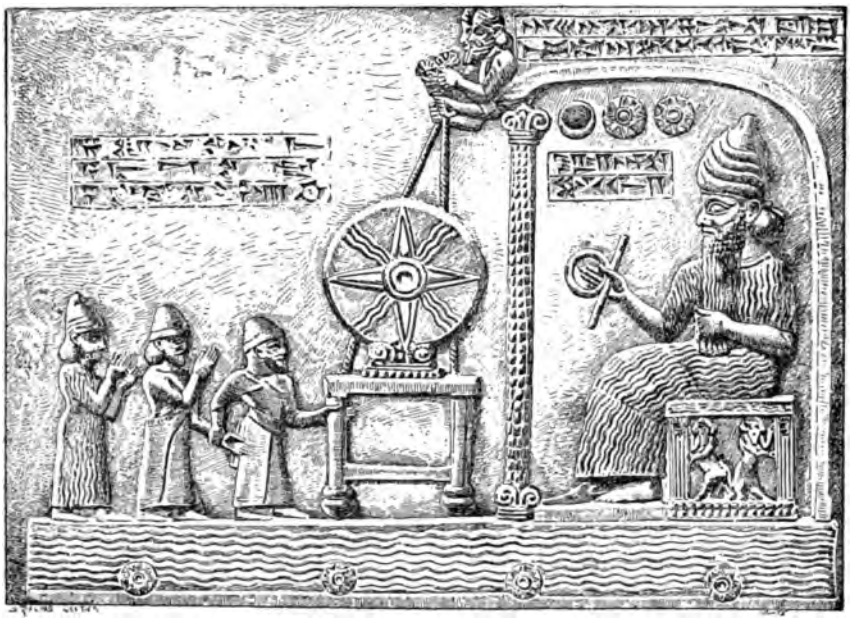
(52) The prophets who foretold the close of the Babylonian Exile from Jeremiah onwards are contrasted (see v. 25) with the Babylonian soothsayers. 26

(53) *My friend*, as Zech. 13, 7. The king's *friend* was the first of his courtiers; *cf.* 2 Sam. 15, 37, and the title of *friends* given to a certain class of Egyptian courtiers. 28

(54) This passage seems referred to by the Chronicler in the edict which

he ascribes to Cyrus (2 Chron. **36**, 23). In his time v. 28 was doubtless **44** already increased by the addition of the words *And that he should say* &c., which are properly a variant to the reading (see AV) in the text of v. 26, line 2, and describe the purpose of JHVH to cause the rebuilding of Jerusalem and the Temple, but which in their new position seem to be a prophecy of the rebuilding of both by Cyrus.

(55) The Babylonian empire fell unregretted even by the Babylonians. **45**, 1 The last king (Nabû-nâ'id, 555-538) had burdened his people with heavy taxes to defray the cost of his buildings, and shown himself generally unequal to his regal duties. The command of his army he had entrusted to his son Bêl-shar-uçur (Belshazzar), devoting himself meanwhile, among other things, to antiquarian researches which enabled him to rebuild the temple of the Sun-god at Sippara on its ancient site. His piety, too, was not in accordance with



SHRINE OF THE SUN-GOD AT SIPPARA.

the prejudices of the priesthoods, whether of Babylon or of the other cities of the land. The march of Cyrus was therefore greeted with acclamations, and Babylon opened its gates to Ugbaru (Gobryas), the general of Cyrus. In the cylinder inscription of Cyrus (which doubtless represents the views of the priests of Babylon), we read (line 12): (*Merodach was*) *concerned for the righteous king whom he bore in his heart, of whose hand he took hold, for Kurash* (*Cyrus*), *king of the city of Anshan; his name he proclaimed, for the sovereignty of the whole world was his name published.* Compare SAYCE, *Records of the Past*, New Series, Vol. v, p. 165.

(56) *Cf.* Ps. **107**, 16. GROTE, however, writing before the Cyrus inscrip- 2 tions were discovered, remarks that *it is certain that the vast walls and gates* (of Babylon) *were left untouched.* The true greatness of the Second Isaiah does not lie in circumstantial prediction.

(57) See note 20 on **41**, 26. (58) See on **51**, 9. 3.7

(59) Another refreshing lyric intermezzo. The poet calls for a *bridal of* 8

the earth and sky (*cf.* Hos. **2**, 21. 22; Ps. **85**, 11), issuing in the redemption **45**
of Israel.

(60) Some of the exiles murmur at the selection of Cyrus for deliverer. 9
Not comprehending the high mission of Israel, they hanker after a victorious king of their own race. Thus they virtually deny at once the power of the Creator to choose His own instruments and the essential rightness of His choice (see v. 13, *in righteousness*). The figure of the potter occurs again in **29**, 16 and **64**, 8, both post-Exilic passages.

(61) The words *concerning my sons* are an incorrect gloss; *cf.* **29**, 23. The 11
work of God's hands is not Israel, but the group of events centring in the deliverance of Israel by Cyrus.

(62) The conquest of these nations was permitted (**48**, 3) as a compensation 14
to Cyrus for his liberation of Israel. It is now added that the captives taken by Cyrus shall pass before the liberated captives of Israel (*cf.* v. 13), and confess the sole divinity of Israel's God. The stature of these foreigners is specially mentioned, as adding to the interest of the procession. Isaiah had long ago been struck by the tallness of the Ethiopian ambassadors (**18**, 2); *cf.* Herod. **3**, 20. Giants in fetters would be a still better spectacle. For the idea of the whole passage, *cf.* Enoch **90**, 30, where the homage of the Gentiles is anticipated with delight.

(63) Strictly speaking, they pray through Israel (as a prophetic *mediator*) 18
to JHVH, who has *hidden Himself* to all the world except Israel. *In Judah is God made known* (Ps. **76**, 1).

(64) This is a new revelation, and therefore introduced by a fresh assertion of the creatorship of JHVH (*cf.* v. 12; **42**, 5; **44**, 24), for it is as Creator that the one true God is also the director of history. But *this* declaration contains a new feature, *viz.*, that the world was made with an object: it was to be the home of man. The new revelation is thus prepared for, *viz.*, that in His direction of the course of history JHVH has also had an object, and that, though at first this may have seemed to be limited to Israel, it will now be seen to be coextensive with the human race. Just now the Egyptians and others, who have saved their lives but not their liberty, have marveled at the mysteriousness of JHVH. To Israel, thanks to the ever clear voice of prophecy, the purposes of JHVH have been free from mystery, and now prophecy utters its voice again for the whole of mankind. Let all those who have been spared in the great convulsion of nations come together (*cf.* **41**, 1. 21; **43**, 9), and confess the folly of idolatry and the sole divinity of the self-revealing God. They shall then hear the great news that for them, too, there is deliverance, though not (till they receive religious instruction?) equality with Israel. Observe, the prophet assumes that a large part of mankind will be destroyed in the wars of Cyrus (*cf.* **41**, 15). He exaggerates the number of the enemies of Israel, which has surely not yet become *odium humani generis*.

(65) *Cf.* **48**, 16.—(66) *i. e.* in Sheol, alluding to the oracles of the gods 19
of the underworld, or of the spirits of the dead. *Cf.* on **57**, 9 (end).

(67) The gods of Babylonia were carried about in sacred boats at the 20
great festivals, especially at that of the New Year. See note 8, on **40**, 20.

(68) A fragment of a song of derision on the expected captivity of **46**, 1
Babylon, which serves as a text for an address to the Jewish exiles. See note 1, on **40**, 1.

(69) Bel or Merodach (Babyl. *Marduk*; see p. 157) was the divine patron of Babylon, Nebo (Babyl. *Nabû*) of Borsippa. Between these two gods (father and son) the supreme divine power was divided. Their sacred images, the poet says, are packed up to accompany their captive worshipers. Clearly he

wrote *before* the fall of Babylon (538); for Cyrus, as we know from his cylinder inscription, was friendly to the people and reverent to the religion of Babylon. 46

(70) See on **45**, 20.

(71) The Babylonians have had, and still have, to carry their gods; the Israelites have been, and still are, carried by their God. The religion of the one people involves much labor, and cannot avert disaster; that of the other is simple (see on **43**, 24), and ensures the national continuance. The Israelitish people is regarded as a living organism, which passes through successive stages of existence, like a human being (*cf.* Ps. **71**, 18).

(72) To our prophet, the triumph of Israel's cause is a manifestation of JHVH's righteousness (*cf.* **45**, 8).

(73) The writer supposes erroneously that Babylon has never yet been conquered. For the figure, see **23**, 12, and *cf.* on **1**, 8.

(74) An exaggeration like **42**, 22.

(75) Alluding to the signs of the zodiac, which are of Babylonian origin; (see next page).



NEBO.

(76) The lucky and unlucky days were carefully noted in the Assyrian and Babylonian calendar. We still possess many of the monthly reports of the official Assyrian astronomers and astrologers. 3

(77) The genuine part of this chapter is largely made up of repetitions. Before venturing on fresh teachings, the writer would fain once more impress the argument from prophecy and the doctrine of JHVH's creatorship on his readers. The post-Exilic editor, however, was dissatisfied, and actually interlaced the Second Isaiah's work with severe reproachful remarks addressed to his own contemporaries, who had fallen back, as he considered, into obstinate unbelief. The largest mass of inserted matter is in vv. 16–19, where the editor (uttering, as he thinks, the mind of the original writer) makes what he regards as a new and confidential announcement. This passage must be taken together with Ps. **81**, 5b–16, a lyric fragment of the Persian period (538–323). The foes of Israel are as powerful as ever, and even the national existence seems threatened. In touching language (for here he is himself, and not a mere interpolator) the writer, who is conscious of inspiration (see v. 16), and can therefore speak for his God, expresses the sorrow of JHVH for the disobedience which has rendered this punishment necessary. This composite chapter is closed by a lyric outburst of the Second Isaiah. CC. **49**–**55** were appended in the time of Ezra (p. 131, l. 32). **48**, 1 6 13

(78) *i. e.* from the time that Cyrus's great career began, JHVH has been, as it were, watching the fulfilment of His predictions and guarding His chosen instrument. The gloss *and now* &c. presupposes a different and a wrong view of the meaning. The reference to the spirit of JHVH recalls **61**, 1. 16

(79) Alluding to Genesis **22**, 17; **13**, 16. 19

(80) Taken by the last editor from **57**, 21. 22

(81) Verses 1-6 form the second poem on the *Servant of JHVH*. Here 49, 6
that great personage speaks of himself. He tells us that in spite of his long preparation and divine gifts he has had moments of discouragement in his work (among the Israelites), but that he has conquered his depression by faith. He adds that a fresh revelation has now been granted him, to the effect that his prophetic activity is not henceforth to be confined to Israel, though he must finish his work of *raising up the tribes of Jacob* before he can appropriate the privilege of a wider service. The expressions used here imply that the Genius of Israel (denominated in this prophecy the *Servant of JHVH*; see on **42**, 1) took visible shape in those prophetic teachers who, like our author and his fellows, strove to prepare the exiles for the great change in their prospects, and some of whom, as certain Psalms show, endeavored to carry on this work under the altered conditions of the reorganized Judean community.



BABYLONIAN SIGNS OF THE ZODIAC.

(82) *Cf.* **52**, 14. 15. Observe that the sermon has a far narrower range 7
than the text.

(83) See note 27, on **42**, 5. 6, where however the reference is not, as here, 8
to the people of Israel, but to the human race.

(84) An introductory distich on the gathering of the dispersed of Israel 12
has fallen out. V. 12, as given in our corrected text, mentions the three chief centres of the Jewish dispersion, *viz.* Babylonia (*the end of the earth*, *cf.* **41**, 9), the maritime lands (*cf.* **11**, 11), and Egypt (Jer. **44**, 1), the southern limit of which was Syene (properly the island of Elephantine, a little to the north of the first cataract of the Nile). The correction of *Sinim* to *Sewênîm* is very slight. The *Sinim* of the Received Text cannot be satisfactorily explained; the identification with the *Chinese* is philologically untenable. *Syene* is referred to in Ezek. **29**, 10; **30**, 6.

(85) See note 46, on chapter 44, verse 3. 49,16

(86) *i. e.* the exiles from Babylon (so 54,13). 17

(87) According to a primitive conception, a city or a country was the mother of its inhabitants, and if the latter were removed to a foreign land, it was as if their relation to their mother were canceled (*cf.* 23,4). Hence Zion's exclamation of surprise. 21

(88) Zion, who still dreads the Babylonian power (49,12.13), asks an incredulous question. The implied answer is in the affirmative, and its justification is furnished by v. 25: Babylon shall be made to disgorge its prey. 24

(89) Two fresh figures. In v. 14 JHVH is presented as Zion's father, but as showing more than a mother's love (*cf.* 31,5). Here He speaks as her husband, by whom she has been dismissed, but not formally divorced. Then He addresses Himself to the Israelites, and denies that He has sold them as Hebrew parents did with their children, when in debt; see 2 Kings 4,1) to any human creditors. Zion and her children can, therefore, easily be restored. But why do they not respond, it is asked, to the preaching of His prophet? 50,1

(90) A soliloquy of the *Servant*, describing the indignities which he has had to suffer in the course of his prophetic career. It forms the third poem of the cycle, and leads on to 52,13-53,12. 4

(91) *Cf.* 42,2.3. The *Servant's* mission is to persuade. He is sent first of all to the *weary* (*cf.* Matth. 11,28), because these at any rate feel their inward poverty, and he works upon them with divinely given words. True, he can sometimes speak sharply (49,2), but *faithful are the wounds of a friend.*

(92) The *Servant* is no longer spiritually *deaf*, but receives those *daily* revelations which the interpreter of God's truth needs. *Cf.* WORDSWORTH:

> Teach me with quick-eared spirit to rejoice
> In admonitions of thy softest voice.

The later writers often describe JHVH as a Teacher (see on 30,20).

(93) So Jeremiah, the type of the *Servant* (Jer. 17,6). 5

(94) So Jeremiah again (Jer. 20,7); Job, the type of humanity and of Israel (Job 30,10; penitent Israel itself (Lam. 3,30); and the Genius of Israel elsewhere (Pss. 22,7; 69,7). 6

(95) In several of the post-Exilic Psalms the word *arrows* is used figuratively (*cf.* Prov. 25,18) for the malicious slanders to which the faithful portion of the Jewish community was exposed from foes without and within (see Pss. 57,4; 58,7; 64,3). Troubles of this sort may be referred to here. A similar retaliation is threatened in Ps. 120,2-4. 11

(96) Compare chapter 66, verses 23 and 24.

(97) The three parts of this chapter (*viz.* vv. 1-8; 9-16; 17-23) may, perhaps, have been originally independent passages. 51,1

(98) Compare Hebrews 11,12; Matthew 3,9.

(99) The furthest point which Hebrew personification has reached. There are various expressions for the self-revealing aspect of the Deity (the *Arm* of JHVH is one of them; *cf.* 40,10; 63,12); but only here is that personified aspect directly addressed. 9

(100) In 45,7 the prophet has contradicted Oriental dualism; light and darkness, he says, were alike ordained by JHVH. But he does not reject the traditional myths which speak of a conflict between the God of light and the

rebellious monsters of darkness, such myths as are alluded to in Job 9, 13; 25, 2; 26, 12. 13, and are so fully described in the sacred texts of Babylon and Egypt (see note on 30, 7, with illustration). If JHVH, once for all, subjugated these rebels, it must have been in that remote antiquity in which His almightiness was most conspicuously displayed. To this great deed the prophet refers when appealing to JHVH to put down Babylon, lest this hostile power should quench the light of true religion which shines in Israel in endless darkness. *Rahab* is one of the names of the chief antagonists of JHVH (30, 7; Job 9, 13; 26, 12); the *Dragon* or *Leviathan* (Job 3, 8; 7, 12; *cf.* Is. 27, 1) was another. See the Babylonian epic of Creation (referred to on Gen. 1), and the Egyptian Book of the Dead, c. 15: *Hail to thee, who slaughterest the Sebau, and annihilatest Ápepi* (the dragon of darkness). The *sea* and the *great ocean* are the primeval waters of chaos; the *depths of the sea*, however, are those through which, by the power of God, the Israelites passed *on dry land* (Ex. 15, 19). 51

(101) A natural transition of thought. After the Exile *Rahab* and *Leviathan* became symbols of the hostile powers of the world (Pss. 74, 13. 14; 87, 4; 89, 10; Is. 27, 1), especially Egypt. *Cf.* also Ezek. 29, 3; 32, 2. 10

(102) Verse 11 is inserted from chapter 35, verse 10. 11

(103) See the note on chapter 59, verse 21. 16

(104) Alluding to Jer. 25, 15; *cf.* Ezek. 23, 32–34; Ps. 75, 8. 17

(105) Contrast the song of derision on Babylon, chapter 47. 52, 1

(106) The writer wishes to express the illegitimateness of the several oppressions of Israel. In Egypt Israel claimed the privileges of a guest; and even Assyria *paid* nothing to JHVH for the right of subjugating His people. *And now*, as to Babylon, *what advantage has accrued to JHVH from the carrying away of Israel into exile? Here* = in Babylonia; the writer at any rate believes himself to write as the Second Isaiah would have written, though he is far from having adopted the style or the ideas of that great writer, and though the expression *here* is strictly speaking inconsistent with *thence* in v. 11. 5

(107) Compare Psalm 44, verses 14 and 16.

(108) See on chapter 40, verse 9, and compare Nahum 1, 15a. 7

(109) Compare Numbers 14, 14: *For Thou, JHVH, art seen eye to eye.* 8

(110) Six years before the destruction of Jerusalem (586), Ezekiel already thought that JHVH had forsaken it (Ezek. 1), and that to destroy the city He would have to return to it (Ezek. 8). So Nabû-nâ'id, the last king of Babylon (555–538), speaks of the Moon-god as having forsaken the city of Haran. *Cf.* 63, 17; Zech. 2, 10–12.

(111) In 45, 13 it is said that Cyrus shall rebuild JHVH's city (Jerusalem), and in 44, 26 that the foundations of the Temple shall be laid again. What more natural than that the returning exiles shall carry back with them the sacred vessels which Nebuchadnezzar had taken to Babylon? That the writer lays so little stress on the recovery of the vessels, need not surprise us. He would certainly have desired an extremely simple sacrificial system (*cf.* 43, 22–24). 11

(112) Thus modifying the injunction in 48, 20. *Not in flight* (as at the first Exodus, see Deut. 16, 3; Ex. 12, 11); because of the blind and the lame, the women and the children (Jer. 51, 38). 12

(113) Compare Micah 2, 13 (a late insertion).

(114) The climax of the poetical oracles on the *Servant*. A fuller description than before is given of the sufferings of the Servant. The chief stress, however, is not laid upon these, but upon the announcement of his glorifica- 13

tion. When this prophecy is fulfilled, the whole world will be astonished, and 52
the prophet hardly ventures to let it cross his lips, even among his own disciples, fearing to make too great a demand upon their faith. He accompanies it with a sketch of the sufferings of the Servant (for which he and his are, he feels, partly responsible), not merely for the sake of the heightened contrast thus produced, but to explain the divine purpose in permitting, or to speak more boldly and more correctly, in causing those sufferings. The expressions used are of a more individualizing character than ever before, and suggest that the writer must have been thinking of some famous martyrs, such as Job, whose story in some form was probably already in existence, and the prophet Jeremiah, whose death may be referred to in Zech. 12, 10 (post-Exilic) as having brought guilt on the community. They remind us of some Psalms which have often been ascribed to Jeremiah, but which are better regarded as Psalms of the personified community of faithful Israel, written at a time when the life and fortunes of Jeremiah seemed like a picture of the life and fortunes of Israel. Of these Psalms the most striking are Ps. 22 and Ps. 69, and the former in particular is strikingly parallel to Is. 53, both in the singular prominence of the individualizing features, and in the spiritual perfection of the character portrayed. Both compositions refer, not to Israel as a whole, but to Israel in so far as it embodied the Genius of Israel, *i. e.* to the prophetic teachers (*e. g.* Jeremiah) and their disciples. These noble Israelites were not indeed perfect, but the Genius which inspired them *was* perfect; and it was in virtue of this that they could prevail. In them, to the eye of faith, the Genius of Israel preached and suffered, and, in spite of appearances, overcame. Their sufferings (whether they always culminated in a violent death or not), meekly borne, were profitable (see note 120, on 53, 4) to the whole community. They prepared the way for others to fulfil Israel's grand mission to the world at large.

(115) The object of this couplet is twofold: (*a*) it explains how it came to 53, 1
pass that the kings had never heard of the Servant and his high mission, and (*b*) it prepares the reader to expect something very wonderful from the following prophetic poem. The speaker is the poet or prophet himself, who admits in the sequel that previously he had himself been no wiser than his fellow-countrymen. Even now he and his fellow-prophets stand alone; it needs a prophetic ear (*cf.* 50, 4) to hear with intelligence and faith so strange a revelation. The *Arm of* JHVH means His wonderful power as exhibited in the contrasting events of the life of His Servant.

(116) Such was the external appearance of the meek and lowly men who 2
exemplified and taught the prophetic religion before and at the outset of the Exile. The Israelites in general saw nothing to admire in them. *Before us* = in our judgment. The writer speaks as if he and his readers had taken part in the opposition to Jeremiah and Ezekiel; doubtless he still believes, to some extent, that the children are punished for the sins of the fathers (*cf.* Lam. 5, 7).

(117) *Cf.* 49, 7; Jer. 20, 7; Lam. 3, 14; Job 19, 14. 18 (Job is partly a 3
symbol of Israel); Pss. 22, 6. 7; 31, 11. 12.

(118) Compare Psalm 88, 18; Job 17, 14.

(119) Like a leper; *cf.* Job 19, 13-19; 30, 10; Lam. 4, 15; Wisdom 2, 16. 4

(120) In the Psalms, the community, suffering under a sense of God's displeasure, is described as a sick man (see *e. g.* Pss. 6, 1-3; 38, 3-7). The relatively innocent suffer, not only with, but for the guilty, by a free moral act. They accept the national calamity as a chastisement sent for Israel's good (*cf.* Job 5, 17), and by their lives and death they reach more than they could by their sermons.

(121) The Vulgate renders, *quasi leprosum* 'as a leper,' to which rendering

we may partly trace the medieval sympathy for lepers. Leprosy was thought **53** to be a direct *stroke* from God (*cf.* Lev. **13**,3.9.20), a punishment for grievous sin (Num. **12**,9.10; 2 Kings **15**,5). Hence partly the unjust accusations of Job's friends.

(122) Referring probably not to persecutions of Jeremiah and his followers 7 (see v. 8, end), but to the troubles of the opening years of the Exile (*cf.* Lam. **4**.**5**). It was God who *dealt rigorously* with the Servant; God, of whom Job says that He *ran upon him like a warrior* (Job **16**,4). It seems to have struck both the prophet and the poet that in time of national trouble the best men suffered most.

(123) Such is the ideal of the Israelite, according to Lam. **3**,28.29. The image of the lamb is suggested by Jer. **11**,19, where, however, Jeremiah is only lamb-like till he has become acquainted with the *devices* of his persecutors.

(124) His sore afflictions ended only with his death. But his countrymen 8 never asked themselves whether this hard *fate* (lit. *way*; compare Ps. **37**,5) might not stand in some moral connection with themselves (somewhat as **57**,1). To a similar sufferer the scornful speech in Ps. **22**,8 (*Let him roll his fate*, i. e., let him lay his cares, *on JHVH* &c.) is addressed.

(125) One so grievously afflicted must (as people thought) be a grievous 9 sinner, and was therefore buried apart from other men, beside notorious criminals. The well-known rendering of AV, *and with the rich in his death*, is more than probably based on a corruption of the text. To be with the rich after death would moreover be a distinction inconsistent with the context.

(126) Sacrificial phraseology is used, as in vv. 4.6.11, symbolically. If 10 the Servant were to *sacrifice himself* for the good of the community, he would live again in those whom he had awakened to a new spiritual life. There is no figure here, for the Genius which inspired the prophetic martyrs could not die. The passage, however, has become mutilated, and we can only draw hesitating inferences by the help of some probable emendations.

(127) Zion has been punished, but not divorced by her husband, and is now **54**,6 recalled to favor. *Cf.* Esth. **2**,14: *She came in to the king no more, except the king delighted in her, and that she were called by name.*

(128) When the work of the Servant is completed (**53**,11), all the children 13 of Zion will be, like himself (**50**,4), disciples of the divine Teacher. *Cf.* Jer. **31**,34; Joel **2**,28.29.

(129) Guilt is regarded as a debt, the non-payment of which can be 16 brought to God's knowledge either by an offended person (*e. g.* Nebuchadnezzar, Ezek. **21**,23), or by a prophet (*e. g.* Elijah, 1 Kings **17**,18), or by the Satan (Zech. **3**,1). A *destroyer* has been specially created to take from God's human debtors a pledge that their debt will be paid in full. But Israel's debt has been abundantly paid (**40**,2); it has nothing more to fear from any *accuser* or *destroyer* in heaven or on earth.

(130) Alluding to 2 Samuel, chapter **7**, verses 8-16. **55**,3

(131) David's appointed work of uniting the nations under a single righteous 4 king could only be effected by a *witness* or preacher of the truth, and this *witness* or preacher was to be (as this prophetic writer knows) the regenerated people of Israel. Contrast the picture of David in Ps. **18**,37-45.

(132) Compare Isaiah, chapter **49**, verse 8. 6

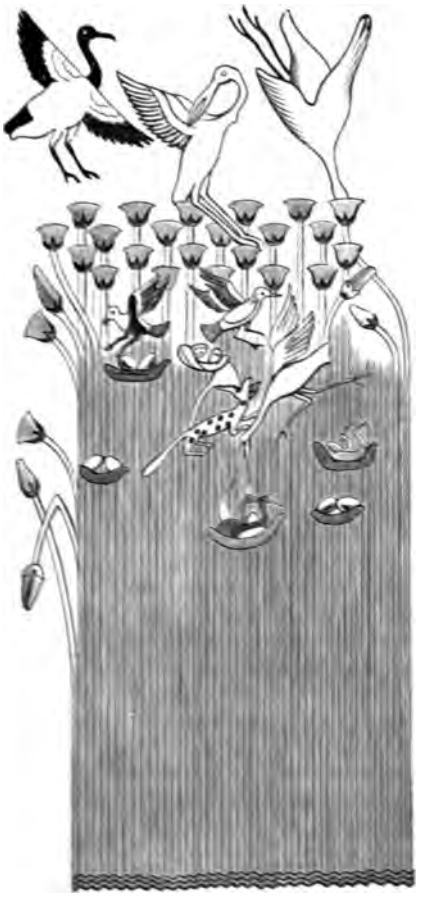
(133) *Cf.* **44**,26; **45**,23. Prophecy was regarded as having a self-fulfilling 11 power.

PART V.

Notes on Prophecy 1.

(pp. 97-99)

(1) There are three strata in c. 19, and it is scarcely probable that even 19, 1
the earliest is Isaiah's work. It is true that in 711 Isaiah expected an Assyrian invasion of Egypt, and that the Assyrian king Sargon (722-705) might fitly be called a *hard lord* (v. 4; *cf.* 14, 29). But there is a want of concreteness in the description which is not Isaianic, and (besides other adverse phenomena) a want of originality which points to the imitative period *par excellence* of Hebrew literature, *viz.* the post-Exilic. The cruelties of Cambyses in Egypt (528) fully entitle him to be called a *fierce king*. The Second Isaiah had already promised *Egypt, Cush, and Seba* to Cyrus (43, 3); but it was Cambyses who carried out what Cyrus, perhaps, had planned. It is safe to suppose that the main part of the prophecy was written not later than 485 (reconquest of Egypt by Xerxes), but possibly soon after 528 (Cambyses).



EGYPTIAN CANEBRAKE

(2) Whenever the central authority 2
in Egypt received a shock, the governors of the *nomes* (which had formerly been principalities) asserted their independence. This the writer may easily have known.

(3) No doubt this would be the 3
course adopted by the Egyptians in any sore calamity. Magic was at all times much cultivated in Egypt, and more especially in the period of its decadence (see MASPERO'S *Contes*). But the form of expression, especially in v. 3, ll. *c* and *d* (*cf.* 8, 19), is Palestinian.

4 Verses 5-10 contain a feeble 5
rhetorical description of the decline and desolation of the Valley of the Nile, which has no obvious connection either with the preceding or with the following portions of the oracle. In the opening verse (*cf.* Job 14, 11; an interpolation? the poet says, not only that irrigation shall be neglected, but that the Nile itself shall dwindle, and cease to overflow, so that Egypt—the *girl of the Nile* Herod. 2, 5—shall gradually become assimilated to the desert.

5 With the drying up of the Nile one of the greatest pleasures of the 6
higher class of Egyptians would have disappeared. Our illustration will enable the reader to understand this. The sport referred to consisted in rowing in a light boat between the beautiful waving tufts of the papyrus reeds, in starting the wild birds, and then knocking them over with the throw-stick. It was on the great water-plants of the marshes that these birds built their nests. (ERMAN, *Life in Ancient Egypt*, pp. 234 ff.).

(6) The textile fabrics of the Egyptians, according to the monuments, were 19.9
of flax. Some of them (still preserved) equal the finest Indian muslin. The coarser kinds were used for the tunics of which Herodotus speaks (2.37.81).

(7) The lore of the many past centuries was concentrated in the priestly 11
class, to which not only the kings but the principal officers of the state belonged. Of this hierarchy the king was the head, and through the marriages of the members of the royal family — Rameses II (about 1350) is declared to have had 167 children — was connected with many of the grandees of the realm. *Ancient* kings, not only because 26 dynasties had already passed away, but because each king claimed to be a lineal descendant of Ra, the Sun-god, who was the first (but others said, the second) of the kings of Egypt. The priestly oracles were supposed to forewarn the king of the success or failure of his expeditions.

(8) Noph, or Memphis, the ancient capital of Egypt; Zoan, or Tanis, the 13
seat of power of the 21st dynasty. Ezekiel (580) had already prophesied against both cities (Ezek. 30.13.14.16).

(9) A Hebrew monument of the early Hellenistic age, when it became first 16
natural for the Jews to look forward to an approaching peaceful union of nations (*cf.* Ps. 87). Not improbably it belongs to the latter years of Ptolemy Lagi (323-285), who might well be regarded both by the native Egyptians and by the Egyptian Jews as (like his master Alexander the Great) a *deliverer* (v. 20). It seems to have been attached to the preceding prophecy because the writer explained the phrase *a hard lord* (v. 4) of the cruel Artaxerxes Ochus (359-338).

Verses 16.17 form a connecting link between the original prophecy and the epilogue. V. 1 spoke of the calamities of Egypt as caused by JHVH; v. 17 takes up the same idea. Artaxerxes, Alexander, Ptolemy are to the writer, as they would also have been to Isaiah, simply instruments of JHVH. But Isaiah would scarcely have fallen into the extravagance of representing Judah as, on religious grounds, a terror to Egypt. V. 18 refers to the settlements of recent Jewish colonists, who had not yet exchanged the *language of Canaan* for Greek. The writer probably refers to five particular settlements. One city at any rate he mentions by name: it was a sacred city of the Sun-god, probably Heliopolis, the Hebrew name of which, he says, shall be *Ir ha-heres* (an uncommon word for *sun*, to produce the effect of mystery). V. 19 states that the worship of JHVH shall be set up in Egypt; the writer speaks, as he supposes that Isaiah would have spoken, of an altar of burnt sacrifice (*cf.* v. 21), but he really means what he sees before his eyes — the predictive language is assumed. V. 20 adds that the *altar* and *pillar* shall be *a sign and a witness*. Of course, synagogues were just as much signs and witnesses as altars and pillars, and the spiritual sacrifices of prayer and obedience were far more acceptable, as the best Israelites knew, than were animal sacrifices. Such sanctuaries and offerings consecrated Egypt as JHVH's land, so that whenever His worshipers in Egypt cried to Him, He would send them a *deliverer*, such as the native kings who so long and so bravely resisted the Persians, and above all, Alexander the Great, and his general Ptolemy, surnamed Soter (*Deliverer*).

So far the writer has been describing facts. He now begins to express his own hopes for the future. In v. 21 he foretells that these deliverances will incline the Egyptians to turn to the true God, so that, even if He should (v. 22) in the future send them fatherly correction, they would always be able to obtain healing by returning to JHVH. But a still greater idea dawns upon him. Egypt, Canaan, and Syria (*Assyria* here = Syria, as perhaps Zech. 10.10.11; Ps. 83.9) had a bond of union in the Greek origin of their sovereigns, but dynastic jealousies hindered free intercourse. These jealousies

would, however, be ended, if in all these countries true religion could take firm 19
root (*cf.* Ps. 87). Israel, whose religion had been (at least in its essential features) adopted by its neighbors, would then become the link between the two peoples which had once been so frequently at war; and these three nations together would at once be specially blessed themselves, and radiate blessing to the rest of the world (vv. 23-25). It should be observed that the expressions of this epilogue are sometimes designedly obscure; the supposed author (Isaiah) is speaking of far distant times.

(10) It should be noticed that the names of several places to the north and 18
north-east of Heliopolis (*Matariyeh*) perpetuate a tradition of Jewish settlements. One of them is Tel el-Yahûdiyeh, where there are the remains of an ancient city, the sacred name of which was *The House of Ra* (the Sun-god) *which is north of On*, and also many Jewish tombs (with Greek, not Hebrew, inscriptions). Jewish as well as Samaritan villages are also known to have existed in the Ptolemean period near Arsinoë (in the Fayyûm). This we learn from the papyri discovered there by Mr. FLINDERS PETRIE.

(11) It was this passage to which, according to Josephus (*Ant.* xiii, 3, 1), 19
the priest Onias appealed in support of his petition to Ptolemy VI. Philometor (181-146) for land on which to erect a temple for Egyptian Jews. The temple was actually built, and, as most think, on the spot now called Tel el-Yahûdiyeh (see preceding note). It has even been held that the whole, or a part, of the epilogue was written in the interest of Onias. This view, however, has no great critical probability. At any rate, Isaiah is not the author (see CHEYNE, *Introd. to the Book of Isaiah*, London, 1895, pp. 99-110). He could not have regarded the offering of sacrifice (*cf.* v. 21) as an essential feature of the ideal age. Nor does he elsewhere refer to the sacred pillar, which was a sign of the special presence of the deity (Gen. 28, 18. 22). Observe, there is to be only one pillar, and that at the border of Egypt, to indicate that the whole country is JHVH'S land.

Notes on Prophecy 2.

(pp. 99. 100)

(1) The prophecies (14, 1; 44, 5) have begun to be fulfilled; proselytes 56, 1
are offering themselves. Neither in religious observances, nor in moral practice, can the least fault be found with them. But at Jerusalem a new spirit of exclusiveness has begun to show itself, and legal objections are raised to the admission of those who are not born Israelites. There are also a number of Israelites who have been forced to become eunuchs at the court of the Great King, who have followed Nehemiah to Jerusalem, and who, though admitted into the community, have to deplore their loss of the *heritage and gift that comes from the Lord* (Ps. 127, 3). The writer has comfort for both these classes. Proselytes shall be permitted to offer sacrifices, and shall have the still greater privilege of prayer (observe the significant designation of the Temple in v. 7). The eunuchs, too, shall have a memorial within the Temple precincts which will more than compensate them for the want of children; this clearly implies that the order for their exclusion was, so far as it depended on the prophet, to be canceled. In vv. 1. 2. 5 there are echoes of phrases of the Second Isaiah, but the *deliverance* hoped for is evidently not that from Babylon (see v. 8), and the tendency is widely different from that of the prophet of Restoration. The stress laid on Sabbath-keeping reminds us of Neh. 13, 15-22 (see following note).

(2) The phrase *my Sabbaths* is characteristic of Ezekiel and the Priestly 4
Writers (in Ex. and Lev.). It indicates that the Sabbath had, like circum-

cision, become a sacramental symbol of the religion of JHVH. In Hosea's 56
time (about 750) it had been a day of mirth (Hos. **2**, 11), but now it had to be anxiously guarded against profanation (*cf.* Ezek. **20**, 13). Secular works and words were rigorously forbidden (see on **58**, 13).

(3) The *monument* intended may have been an upright stone, such as 5
Absalom erected in the *King's Dale* to keep his name in remembrance instead of a son (2 Sam. **18**, 18; the same rare expression is used). Egyptians of high rank were allowed to put up such stelæ, bearing their name and a prayer, in certain famous sanctuaries; this was called obtaining an *excellent memorial* in the house of the god (see the story of Sinuhit, *Records of the Past*, New Series, Vol. ii, 11-36). It was *better than sons and daughters*, because it partook of the eternity of the sanctuary, which *could not be cut off*. This explanation seems better than supposing a mere flower of rhetoric.

(4) This significant phrase (see on **1**, 24) is very rarely found at the 8
beginning of a sentence. By using it thus, the prophet expresses his disapproval of the extreme rigor of the ultra-reformers. It is, he declares, in accordance with the will of God that foreign proselytes should be admitted. *Cf.* the beautiful post-Exilic story of the Moabitess Ruth.

Notes on Prophecy 3.

(pp. 100-102)

(1) This obscure passage opens with a denunciation of the rulers of the 9
Jewish community for their incapacity, carelessness, and greed. After this comes a still more vehement invective against a body of idolators distinct from the community just mentioned, which passes by a strangely abrupt transition into a word of promise to JHVH's people. There are striking parallels to these descriptions in Jer. and (especially) Ezek., and the easiest critical hypothesis is, that we have here the work of a friend of reform at Jerusalem, who wrote before the arrival of Ezra, the Scribe (⁽432⁾). Possibly he had come to Jerusalem in the train of Nehemiah (445), and been violently shocked at the religious abuses which were still practiced, and which were derived, according to Ezra **9**, 1, from the mixed population of the land. It is to the Samaritans (whose repulse by the restored exiles and consequent bitter opposition to them are recorded in Ezra and Nehemiah) that the greater part of this prophecy, like that in cc. **65**. **66**, specially refers; but, of course, those inhabitants of Jerusalem who had in any degree identified themselves with those half-Jews would have to share the same punishment.

(2) Based on Jer. **12**, 9; *cf.* Ezek. **34**, 8.—(3) *Cf.* Ezek. **34**, 1-8; **33**, 1-6. 9.10

(4) From the writer's point of view the poor are the righteous, and the **57**, 1
rich the wicked. Neh. **5**, 8 shows that even good men like Nehemiah lent money and corn on usury, and vv. 3-5 prove that many usurers made exorbitant charges. Not a few Jews lost house and land (*cf.* **58**, 7), and sometimes doubtless *perished* from their privations—a blessed release, as this sympathetic writer says, for they *enter into peace.*—*Beds* = graves; *cf.* Ezek. **32**, 25.

(5) The prophetic writer now turns to the Samaritans, whose friendly 3
relations to the leaders of the Jews (Ezra **9**, 1. 2; Neh. **13**, 28) were dangerous in the eyes of pious patriots. On the expression *sorceress*, compare **65**, 4. 5. *Adulteress* &c. refers partly to the mixed origin of the Samaritans, partly to their impure religion.

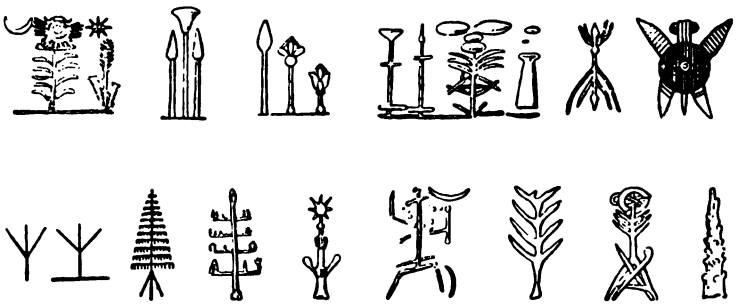
(6) The first of a series of parallels to Ezek. **16** (see vv. 44. 45) occurs here.

(7) See Nehemiah, chapter 4, verses 1 and 2. 4

(8) Here begins an enumeration of heathen practices. The old tree- 57,5
worship (see 1,29; Jer. 2,20; 3,6, and *cf.* ROBERTSON SMITH, *Religion of the Semites*, second edition, p. 169) still survived; also the sacrifices of children (66,3), a gloomy rite which only became popular in the land of Israel under the pressure of grievous national misfortune.

(9) Strictly speaking, it is the protecting god who is the national *portion* 6
or *lot* assigned to the nation (by JHVH, Deut. 4,19) equally with the territory in which this is settled. So JHVH is called Israel's portion (Pss. 16,5; 73,26; Jer. 10,16). Here, however, these terms are applied to the altars, which in an imageless cultus like that of Melech (Moloch) were the most sacred symbols of religion. These altars were built of unhewn stones (*cf.* Ex. 20,25; Deut. 27,5.6) taken from the *wâdies*, where the winter-torrents had polished them (hence *smooth stones*, v. 6). So in Cyprus, where the Phœnician element was strong, the use of pebbles both for high places and for altars seems to have been traditional (OHNEFALSCH-RICHTER).

(10) *Cf.* Hos. 4,13; Jer. 2,20; 3,2; Ezek. 16. Hill-sanctuaries, an inheri- 7
tance from the past, as 65,7. Hence the perfect tenses. Old rites are tenacious of life.



SACRED SYMBOLS.

(11) Groves, valleys, mountains present their respective forms of false 8
religion. Next comes the turn of the domestic cultus. Each protective deity had his own symbol, which stirred the religious feelings of the devotee, and was placed where it would most readily be seen. From the inexhaustible store of the heathen symbols of the races among which Israel dwelt a few are here selected, many of which tell their own tale.

(12) Political connections with non-Israelites led to the adoption of strange worships (the writer imitates Ezek. 16,25.26).

(13) The community, with its medley of worships, is represented as a 9
harlot in festal attire, receiving men from a great distance; *cf.* Ezek. 23,40. *For Melech* = to receive Melech (Moloch), by whom the god of the Ammonites may be meant (see 1 Kings 11,7). This reminds us that one of the allies of the Samaritans was Tobiah, the Ammonite (Neh. 2,10 &c.).

(14) *i. e.* to foreign oracles of deities of the underworld, *e. g.* Osiris, one of whose titles is *lord of the nether world*, and whose worship (well known in Phœnicia) would be one of the *abominations* of the Egyptians spoken of in Ezra 9,1. Or, native necromancy may be referred to. See on 45,19; 65,4.

(15) Such heathen practices amounted to apostasy from JHVH, even if a 11
formal worship of JHVH was maintained. Yet no word of divine rebuke (17,13) was heard; *silence* seemed to argue indifference (Ps. 50,21). *God has forgotten; He hides His face* (Ps. 10,11).

(16) The Samaritans and those who ally themselves to them may lay 57, 12
claim (*cf.* Ezra 4, 2) to religious correctness. But what a miserable pretense it is!

(17) *i. e.* the false gods; a favorite phrase of Ezekiel (*e. g.* 7, 20).

(18) The rest of the denunciation is lost. The supplement is by an 13
editor, who tries at first to write like Second Isaiah, but soon falls into other grooves. *Cf.* v. 14 with 40, 3. 4 (said of JHVH's march to Canaan), 49, 11 (of the return of the Jews from all quarters); and phrases in v. 15 remind us of 61, 1. 2; 66, 2.

(19) V. 15 marks a later stage of development than cc. 40–55. The series 15
of divine titles, the striking combination of the ideas of the divine transcendence and immanence, and the conception of the true Israelite as *crushed* and *lowly* (so 61, 2; 66, 2; *cf.* Pss. 34, 18; 51, 18) are unlike the Second Isaiah, whose beautiful and essentially true ideas have been modified to suit a more sober age (see the *Introduction to the Book of Isaiah* by the present writer, London, 1895, p. 323).

(20) JHVH has seen Israel's wanderings in the paths of self-chosen error, 19
and marked the wounds which they have received among the dark precipices (*cf.* Jer. 13, 16). But He who is Israel's physician (Ex. 15, 26) will *heal their backslidings* (Jer. 3, 22; Hos. 14, 4), and remove the consequences of their sins, giving them *rest* (14, 3) from oppression and all those other physical troubles which seemed to the prophets to require *double* compensation (40, 2; 61, 7). Like Job, the *mourners of Zion* (61, 3) have sat in mute astonishment at the greatness of their trouble. Now the string of their tongue is loosed, and JHVH *makes the lips blossom anew with speech* (*cf.* Prov. 10, 31; 12, 14). *The voice of the bridegroom and the voice of the bride*, and *the voice of those who say: Praise JHVH* (Jer. 33, 11), shall once more be heard in the land of the redeemed. The regrets expressed in 48, 17 were henceforth unnecessary. For all but *the wicked* (*i. e.* the lawless opponents of the post-Exilic reforms) there is perfect *peace*; for all who are of the true Israel (Ps. 73, 1), the day of realized ideals, of Messianic felicity, has dawned. The *far-off* and the *near* are so called with reference to Jerusalem; *cf.* Dan. 9, 7. The former are the Jews of the Dispersion.

Notes on Prophecy 4.

(pp. 102–104)

(1) Against a popular religious error. The same protest against mechan- 58, 1
ical fasting, and the same demand of justice and mercy had been already made by Zechariah (Zech. 7, 8). When was c. 58 written? Nothing being said of the Return from Babylon, it may be assumed that this had already taken place. A number of Jews must have returned to Palestine, though not enough, even with the aid of those who had remained in the land, to rebuild the desolate cities. The community of Jerusalem is now greatly preoccupied with the question of legal righteousness, without the possession of which the Messianic promise cannot be fulfilled. By fasting and prayer they hope to hasten the desired consummation. Comparing 58, 9^{b} with 59, 9. 10, we infer that great troubles had lately taken place, and that the prospects of the Jews were still gloomy. The descriptions correspond to what we are told of the state of Judah both before and immediately after the first arrival of Nehemiah (in 445). V. 12 looks as if it were intended to encourage those who were *stopping up the breaches* of the walls of Jerusalem, and the *darkness* and *obscurity* spoken of in v. 10 may well be the despondency caused by the design of the Samaritans and their allies to *come and attack Jerusalem, and to cause*

confusion there (Neh. 4, 7. 8). The writer of c. 58 reiterates the old promises of deliverance, but makes their fulfilment conditional on moral reform (*cf.* Zech. 8, 14-19). 58

Verses 13 and 14 are evidently a somewhat later addition. They contrast by their purely didactic style with the preceding passage, and are deficient (see note 13) in originality of style. V. 13 reminds us of 56, 2. 6.

(2) The priests or prophets were appealed to for the explanation of obscurities in the written or oral law (Zech. 7, 3; Mal. 2, 6. 7). 2

(3) Mortifying, in the Levitical legislation (Lev. 26, 29), is called *humbling the soul*. Another post-Exilic writer tells how JHVH was moved to compassion by a national fast (Joel 2, 18). But the speakers in v. 3 complain of disappointment. Deliverance is still expected in vain. 3

(4) *i. e.*, in the intervals of the public litanies the rich Jews pursue the occupation of money-lending. It is, of course, the harsh exaction of debts from the poor that is meant. Hence in v. 4 the creditor is said to smite the poor man with the fist (*cf.* Matth. 18, 28).

(5) Alluding to the cruel treatment of the Jews by the rich money-lenders (Neh. 5, 1-13). 6

(6) Compare the noble example of Nehemiah (Neh. 5, 17). 7

(7) It is claim enough that they are Jews. The tribal divisions have been so much weakened that Israel is now one great clan. See the closely parallel passage, Neh. 5, 5.

(8) Alluding to chapter 52, verse 12; chapter 60, verse 1. 8

(9) See c. 61, v. 4. (10) *i. e.* to make the land habitable. 12

(11) *i. e.* from the profanation of the Sabbath, as if the Sabbath were holy ground (Ez. 3, 5). The Jewish people personified is addressed. 13

(12) The right words are, of course, religious words (Malachi 3, 11).

(13) Reminiscences of Job 22, 26; Deut. 32, 13. Job (a post-Exilic work) had already become popular when the appendix was written. 14

Notes on Prophecy 5.

(pp. 104. 105)

(1) A vehement denunciation, which passes abruptly (v. 9) into a confession of sin made by the author for, and with, his fellow-countrymen (or at least his fellow-believers). The moral picture is darker than that in c. 58, and more stress is laid on the national calamity. There is, however, a general affinity between the compositions which forbids us to separate them by a long interval. Possibly the Samaritans had gone to a greater length in their outrages since c. 58 was written. Literary reminiscences abound. 59, 1

(2) *Cf.* chapter 50, verse 2.

(3) *Cf.* the complaints of many of the (post-Exilic) Psalms, *e. g.* Ps. 94. 3

(4) *Cf.* 29, 21 (a late passage). (5) *Cf.* Job 15, 35, Ps. 7, 14. 4

(6) Have the self-righteous Jews (58, 2. 3) become penitent? or are these the words of the humble-minded poor? *Right* = Israel's right, as against its enemies (40, 27). 9

(7) *Darkness* and *gloom*, as in 58, 10.

(8) Alluding to Deuteronomy, chapter 28, verse 29. 10

(9) Moral faults, then, are now as *treasonable* as idolatry—a pleasing sign of religious progress. 13

(10) A somewhat fantastic way of saying that the race of good men and true has died out. 15a

Notes on Prophecy 6.

(pp. 105.106)

(1) This and the next passage are linked together by identity of subject and similarity of phraseology (see on **63**, 1.5). In **59**, 20 there is a manifest allusion to the religious movements of the time of Ezra, possibly indeed to the event described in Neh. **9**. **10** (1432[1]); and in **63**, 4 the phrases are partly modeled on **61**, 2, a verse of a prophecy belonging to the same period. Both visions seem to be fragmentary. In **59**, 18 the language of vision passes into that of prophecy. **59**, 15b

(2) *i. e.*, that Israel was oppressed (*cf.* Job **19**, 7). The writer professes to be describing a vision; hence the perfects.

(3) *Cf.* **63**, 5. *No man* = no champion. Observe, there is no Cyrus on the prophet's horizon. 16

(4) Alluding to **30**, 27.28; *cf.* Ezek. **43**, 2. Here, however, the *overflowing torrent* of **30**, 28 becomes the Nile, for the writer wishes to lay the chief stress on the brighter aspect of JHVH's coming. *Redemption* will revive the languishing spirits of the Jews, as the annual overflow of the Nile (*cf.* Am. **8**, 8; **9**, 5; Jer. **46**, 7) fills the Egyptian people with joy and confidence. So in **66**, 12 JHVH promises to *direct* to Zion *peace like a river*, and in **60**, 3 it is the glory of the new Jerusalem which attracts the nations. 19

(5) Compare chapter **1**, verse 27 (post-Exilic). 20

(6) The introductory words of this covenant seem modeled on Gen. **9**, 9; **17**, 4 (P). The covenant itself appropriates to the purified Israel which will exist after the judgment certain features of the descriptions in **42**, 1; **49**, 2. The Israel reconstituted by Ezra is, to this writer, the Servant of JHVH. The divine spirit dwells within it (*cf.* **63**, 11), and its mission is to be constantly preaching the *words* of JHVH. *Cf.* the parallel passage in **51**, 16 (late), where these *words* are said to have the power of regenerating the world; also Jer. **1**, 9. 10, upon which both passages are partly based. 21

Notes on Prophecy 7.

(pp. 106-110)

(1) The voice of penitence (**59**, 9-15[a]) has been heard; a bright gleam of hope has visited the prophets. Of late, Jerusalem has been cut off from the rest of the world (v. 15), poverty-stricken, ill-governed, and ill-defended (vv. 16-18). Its population has been small (v. 4), and its walls and gates have yet to be rebuilt (vv. 10. 11). The Temple indeed has (apparently) not suffered from the foe, but it sorely needs beautification (*cf.* Hag. **2**, 7. 8), and the dignity of its sacrificial rites requires a greater profusion of victims (vv. 7. 13). No mention is made of Judah's high mission to the ignorant nations. The exegetical data of cc. **60**-**62** support the view that Ezra and his companions have lately arrived with rich gifts for the Temple from Babylonia (1432[1]), and that the first steps have been taken towards the consolidation of a firmly organized community of legally righteous worshipers of JHVH. The fine poem in c. **60** contains many reminiscences of Second Isaiah. It forms a sequel to cc. **54**. **55**, and a suitable pendant to the song on Babylon in c. **47**. **60**, 1

(2) Zion is figured as a prostrate woman (**51**, 23; **52**, 1), and the sun is supposed to have just leaped above the horizon.

(3) Repeated from **49**, 18. *Cf.* Neh. **7**, 4, *Now the city was large and great; but the people were few therein, and the families were not large.* 4

4 Children in the East are sometimes carried astride upon the hip, with 60
the help of the arm of the person who carries them. So 66 12. At other
times they are borne on the shoulder: so 49 22.

5 In Southwestern Arabia. Psalm 72 15 &c. 6

5 See on 21 16 — 17. An Arabian people mentioned with the Kedarenes 7
in the Assyrian inscriptions, from which sprang the Nabateans of Greek and
Roman writers. The rams are supposed to seek Zion, and *mount the altar*
of their own accord — an idea common to many primitive religions. Cf. 1 Sam.
6 14, and see W. R. SMITH, *Religion of the Semites*, sec. ed., p. 305.

10 8 I. e. the ships of the foreign merchants. 9

9 Almost a repetition of 55 5.

10 Compare Isaiah, chapter 57, verse 17. 10

11 From 41 19. But whereas according to the original passage, these 13
noble trees will adorn the transformed desert between Babylonia and Palestine,
15 the writer of c. 60 means that the timber supplied by Lebanon will decorate the
Temple, perhaps even (cf. 4 5) the whole of Jerusalem.

12 Cf. 62 4 12. One might at first think that this referred to the state 15
of Jerusalem during the Exile. But see Neh. 2 17, *Ion. Jerusalem lies waste.*

13 Based on 49 23. 14 Repeated from 49. 26b. 16

20 15 The material sun and moon will have passed away with the old 20
heavens 51 6: cf. 65 17. So 24. 23.

16 Jerusalem has been rebuilt and repeopled, but its walls need to be 61. 1
carefully guarded 62. 6, and it has not yet won the respect of the nations
61. 11: 62. 2, 7. *Ancient ruins* need to be restored 61. 4, and fields
25 and vineyards are exposed to the ravages of foes 62. 8, for want of a sufficient population. Meantime the mass of the Jews still languish in exile
61. 1: see note, and on all these accounts the prevailing characteristic of
pious and patriotic Jews is mournfulness 61. 1-3. The date need not,
therefore, be later than that of c. 60, with which these two chapters agree
30 in their frequent reminiscences of the Second Isaiah.

The speaker is the Servant of JHVH. He is not indeed expressly called so, but the same omission is made in 50. 4-9 (where, too, observe two other parallelisms, *viz.* the use of the term *the Lord, JHVH*, and the description of the speaker's office as prophetic and consolatory). And he distinctly
35 refers to the portraiture of the Servant in 42. 1-7, though he omits one most important feature, *viz.* the teaching of religion to the nations. It is true, he uses some expressions which belong more properly to a prophet than to the Servant of JHVH, but this is only an additional proof that he is an imitator of the Songs on the *Servant* as well as of the Second Isaiah. He
40 regards the *Servant of JHVH* as personifying the company of prophets (*i. e.* of adherents and propagators of the highest type of religion). It is only this ideal personage who can be said to have set watchmen over the walls of Jerusalem (62, 6), to do in their degree that which he is himself doing with the highest spiritual gifts.

45 (17) It is generally individuals who are said to be *anointed*. But we find post-Exilic Israel spoken of as JHVH'S Anointed (in accordance with 55. 4) in Hab. 3, 13; Pss. 28. 8; 89, 38. 51. Here it is the prophetic company personified which is so described.

(18) The reference is to the Jews of the Dispersion, whether in literal
50 (see Joel 3, 6-8) or only in metaphorical servitude (42, 7. 22; 49, 9). The phraseology is borrowed from a law akin to that of the Jubilee (see Jer. 34, 8; Ezek. 46, 17; Lev. 25, 10). Illustrate by Nehemiah's prayer (Neh. 1, 5-11), which presupposes that no adequate fulfilment of the prophecy of Restoration has yet taken place. (19) *Cf.* 42, 7.

(20) Compare chapter **63**, verse 4; chapter **34**, verse 8. **61**, 2

(21) Ashes strewed on the head were a sign of mourning (2 Sam. **13**, 19). 3

(22) The epithet is the same as in **62**, 3.

(23) Repeated almost verbally from **60**, 21b. The text is confused in **61**, 3.

(24) As standing between JHVH and the heathen, who have now to be 6
shown how to worship the true God (*cf.* 2 Kings **17**, 27. 28).

(25) See on **40**, 2, and *cf.* Jer. **16**, 18; **17**, 18; Zech. **9**, 12. 7

(26) Alluding to chapter **50**, verse 6.

(27) The phrase is a peculiar one. It seems to imply that the Jews 8
had suffered from the incursions, not of any regular foe, but of jealous and powerful neighbors who *hated* them *without cause* (Ps. **69**, 4). *Unjust spoil* is repeatedly mentioned among the deadliest sins in Ezek. **18**. (28) See **55**, 3.

(29) Verses 1 and 6 must be taken together. The *watchmen* (lit. *keepers*) **62**, 1
spoken of are not the ordinary watchmen of the city, though like these, but in another sense, they have to *keep* guard over the ruined walls. They are prophets (like the writer) and friends of the prophets, and the weapon with which they guard the city is prayer (*cf.* Ps. **106**, 23; Ex. **32**, 10–14. 31. 32; Jer. **11**, 14; **15**, 1). The same function (of putting JHVH in mind of His promises) must of necessity belong to the Servant of JHVH from whom the individual prophets may be said to derive their commission (see note 16, on **61**, 1).

(30) Alluding to **54**, 1. 2. 4–6; **49**, 14. (31) *Cf.* Ps. **147**, 2. 4. 5

(32) See note 29. That there were still many prophets in Jerusalem fol- 6
lows from Neh. **6**, 7. 14.

(33) Observe, Judah is in part repeopled, and the Temple rebuilt. In the 9
last line there is an allusion to the custom of eating and drinking *before JHVH* at the three great festivals (Deut. **12**, 17. 18; **14**, 23–26).

(34) The few but now thoroughly earnest inhabitants of Jerusalem are 10
commanded to go out, and make smooth and level the way for the return of the great mass of the people. The passage consists of echoes of **40**, 3. 10; **49**, 22; **48**, 20; *cf.* also **57**, 14.

Notes on Prophecy 8.

(p. 110)

(1) As in so many of the Psalms, the speaker is the community or **61**, 10
society of Jews faithful to the Law who represent the true Israel. The passage seems a misplaced fragment of a prophecy; the late prophetic writers sometimes adopt the style of liturgical poets. Possibly, however, it is a quotation from a liturgical poem. The Psalmists often rise above their anxieties into the atmosphere of faith. If so, the deliverance referred to is still future. The second line seems to allude to **59**, 17; the phrase, however, receives a new application. Israel, as it were, puts on a glorious state-dress in honor of its deliverer.

(2) *Cf.* Song of Sol. **3**, 11. Israel is, in fact, figuratively speaking, the bride of JHVH.

Notes on Prophecy 9.

(p. 111)

(1) A dramatic scene like that in Ps. **24**, 7–10, which also appears to refer **63**, 1
to the final judgment. The chorus sees a mighty form in magnificent but blood-stained garments (see **59**, 17), marching with long strides (Job **18**, 7) from the direction of Bozrah (**34**, 6). It does not venture to question the

here, not the mysterious personage answers for himself. It is He who alone 63
of those who are called gods is mighty both in word and in act, viz. JHVH.
He has come from the great final judgment on the heathen nations, who are
in v. 1 symbolized by Edom see on c. 34.

5 2 There are no more wine-vats of Bozrah, but her fields are fruitful 3
vineyards DOUGHTY, *Arabia* 1.38. 3 *Cf.* Gen. 49.11.
4 See 41.2; 49.5. 5 See 59.16. 4-5

Notes on Prophecy 10.

pp. 111-113

10 1 This and the parallel prophecy in c. 66 presuppose the same historical 65.1
situation. The great enemies of the Jerusalem community are at present the
Samaritans, whose strangely mixed religious usages, which included gross
superstitions, are in the highest degree repugnant to the writer. The only
remedy which he can see is a divine judgment upon the offenders, which will
15 make his own people sole masters of the Holy Land. CC. 65.66, which on
many grounds are not the work of the Second Isaiah, must therefore have been
written before the vigorous reforms of Ezra and Nehemiah 432.

2 It was probably at first open to the Samaritans, as being partly of
Israelitish origin, and professedly worshipers of JHVH, to gain admission into
20 the Jewish community, upon compliance with certain conditions. Some of the
Jewish prophets would appear from v. 1 to have made overtures to them with
a view to this incorporation.

3 *Way* = mode of worship. 4 See on 66.17, and *cf.* 1.29. 2.3
5 *i. e.* altars made of (sun-dried) bricks.

25 6 For the purpose of getting inspired dreams or necromantic oracles. 4
The *secret places* are sacred caves, where *familiar spirits* (*cf.* 29.4) were
thought to be accessible. See W. R. SMITH, *Rel. of the Sem.*, sec. ed., p. 198.

7 *i. e.* in sacrificial meals (see on 66.3.17). "There is no necessity
whatever to suppose that the custom had been lately borrowed either from
30 Babylonia or from Egypt. Indeed, it is not so easy to say where the pig did
not occupy an honorable place among sacrificial animals, except indeed among
strict Jews" (*Intr. Is.*, p. 365). On other occasions no doubt swine's flesh was
tabooed; in later times the Roman emperor Elagabalus (218-222 A. D.), who
was a Syrian, rigorously abstained from it.

35 8 *Cf.* chapter 66, verse 17.

9 The initiated persons warn their friends not to come too near them, 5
lest they should themselves become *tabooed*, and be incapacitated for *profane*
or secular business. There is an exact parallel in Ezek. 44.19; 46.20 (said of
the priests of JHVH). Here, however, it is the sanctity of a small close mystic
40 corporation which is referred to. To this Ezra and his school were funda-
mentally opposed; all JHVH's people should be alike holy.

10 See on chapter 56, verse 7. 7

11 The (faithful) Jews are as few, compared to the Samaritans and their 8
Jewish allies, as the good grapes in a cluster compared to the poor. But just
45 as the vintager does not reject any cluster which has even a few good grapes
containing the precious *new wine*, so JHVH will spare the population of Pales-
tine for the sake of His true servants.

12 The *forgetfulness* showed itself in the refusal of the Samaritans to 11
partake in the legally constituted rites of the Temple.

50 13 Not that JHVH was passed over in the Samaritan worship, but the
writer will not condescend to contrast the true and the false JHVH. Fortune
(Heb. *Gad*) and Destiny (*Meni*) are two well-known Syrian deities. Tables

laden with food, and spread before the idols, were common in heathenism (*cf.* Herod. 1, 181. 183). 65

(14) The names of the leaders of the Samaritans (Sanballat &c.) will only survive in the speech of those who curse, but the faithful Jewish community will receive a new name (62, 2) corresponding to its altered fortunes, and as much higher than *Israel*, as *Israel* was higher than *Jacob*, such a name, perhaps, as *JHVH our righteousness* (Jer. 23, 6). We need not, however, suppose that the name of *Israel* is to be entirely displaced by the new name. 15

(15) *Cf.* 66, 22; 51, 6 (both late). The writer goes beyond the Second Isaiah, who contented himself (51, 6) with an assurance that the old order changes without giving the reins to his imagination. 17

(16) *i. e.* patriarchal longevity shall be the rule (*cf.* Enoch 10, 10). Unlike the author of 25, 8, this writer leaves a place for death in the new Jerusalem. 20

(17) This looks like an oversight (see v. 25b).

(18) *Cf.* Job 14, 8. 9. 22

(19) Three quotations, one of them paraphrastic, from 11, 6. 7. 9. 25

Notes on Prophecy II.

(p. 114)

(1) The Samaritan temple on Mount Gerizim was possibly built for that member of the high-priestly family whom Nehemiah expelled from Jerusalem because he was the son-in-law of Sanballat (Neh. 13, 28). But the plan of building such a temple may have been formed earlier. The prophet seems to be aware of this plan, and takes high spiritual ground in dealing with it. No temple, he says, is worthy of JHVH, whose foot-stool is not merely the sanctuary (60, 13) but the whole earth. He permits indeed the Temple at Jerusalem, as He permits the sacrifices, but only out of condescension to the human craving for symbols. (The writer does not say this, nor would he have so formulated his thought, but something like this lies at the root of the seemingly anti-sacrificial Psalms, 40, 1-11; 50; 51, 1-17; *cf.* also on Is. 43, 23). And if there is to be a temple at all, the only acceptable worshiper is the humble-minded and obedient Jewish believer (*cf.* on 57, 15). 66, 1

(2) Nearly the same phrase occurs in the Book of Ezra (9, 4; 10, 3). 2

(3) A contrast to trembling obedience to JHVH's word. That *word* included sacrifice within its range, and prohibited the unnatural offerings of the heathen, such as those which the half-Jews combined with more legitimate sacrifices. The reference is to certain exceptional sacrifices offered on special occasions, and accompanied with meals, in which the worshipers partook of the meat of the victims with the blood (see note 5, and *cf.* 65, 4; Zech. 9, 7). The victims selected were such as were strictly tabooed (*i. e.* virtually unclean) in ordinary life. Human sacrifices (57, 5) may have been the rarest; at any rate, cc. 65. 66 contain no references to cannibalism. We are told that the Sepharvite immigrants into the land of Northern Israel burned their children to their god (2 Kings 17, 31), but this rite can hardly have been knowingly tolerated by the Persians—by Darius (521-485), for instance, who forbade the Carthaginians to sacrifice men, and to eat the flesh of dogs. Secrecy must, therefore, have been essential to these rites in Palestine, and on the erection of the temple on Mount Gerizim they probably disappeared. There may be a reference, not indeed to the sacrifices, but to some connected usages in Ezek. 8, 8-13.—A picture of the top of Mount Gerizim is given in *Judges*, p. 18. 3

(4) *i. e.*, who refuse, on religious grounds, to have intercourse with you. Strictly speaking, however, it was the Jews who could not tolerate the Samaritans (Ezra 4, 1-3). 5

(5) *Cf.* **65**, 3. JHVH being no longer regarded as a trustworthy protector, individuals (as in Ezekiel's time, 595-572) sought initiation into special religious brotherhoods, united to the deity by strange and horrible rites. *Cf.* the description in Ezek. **8**, 10, which refers apparently to a revived cultus of a primitive totemistic type (ROBERTSON SMITH, *Religion of the Semites*, p. 338; sec. ed., p. 357). The sacrificial meal which formed part of this cultus (see note 3) was designed to give the worshipers a mystic communion of the body and blood of a divine animal. The sacred blood was applied to the extremities of the body, which were most in danger of desecration, to represent the renewed bond between the god and his worshiper. The tip of the ear is also mentioned in a similar connection in the Babylonian magic texts, and even the description of an orthodox Israelitish rite (see Ex. **29**, 20; Lev. **8**, 23; **14**, 14). *Cf.* ROBERTSON SMITH, *op. cit.*, p. 326; sec. ed., p. 344. **66**, 17

Notes on Prophecy 12.

(pp. 114-116)

(1) This composition is, in our ordinary Bibles, interwoven with the eleventh prophecy against the Samaritans, with which indeed it is probably contemporaneous (*cf.* v. 22 with **65**, 17). The enemies referred to are described as *all flesh* (v. 16), that is, as the parallel passage in Joel suggests, *all the nations round about* Judah (*cf.* Joel **3**, 2. 12; Zech. **14**, 2). 6

(2) The sudden regeneration of Zion. Compare **49**, 17-21; **54**, 1.

(3) *Cf.* **57**, 18; **61**, 3. — (4) *Cf.* **60**, 5; **61**, 6. — (5) *Cf.* **60**, 4; **49**, 22. 23. 10. 12

(6) Even to mention the name of Jerusalem was delightful to the later writers (*cf.* **30**, 19; Ps. **122**, 2. 3. 6). 13

(7) *Cf.* **44**, 3. 4. (8) *Cf.* **34**, 5. 6; **27**, 1. 14. 16

(9) *i. e.* such *signs* in heaven and in the conformation of the soil about Jerusalem as are described in Joel **3**, 15. 16. 18, and especially Zech. **14**, 4-10. 19

(10) In gratitude for their deliverance the nations which have not suffered in the recent judgment bring the Jews of the Dispersion with reverential care to the spot upon which JHVH's glory has so brilliantly risen, *viz.* Jerusalem (**60**, 3. 9). 20

(11) *i. e.* the cereal offerings (see Leviticus **2**).

(12) To prevent the jealous opposition of Jerusalem priests, it is declared to be God's will that some of the restored exiles should be admitted into the priesthood. One may presume that only born Levites are meant. Observe, *Levite priests* is a common expression in Deuteronomy (see on Deut. **17**, 9). The adoption of it is a sign that Ezra has not yet introduced the Levitical legislation. 21

(13) See Isaiah, chapter **65**, verse 17. 22

(14) Verses 23 and 24 do not connect well with the preceding passage, which has a well-marked close, and are probably of much later date. In v. 23 *all flesh* means, not *all mankind* (as in v. 16), but all the Jews including proselytes (as in Joel **2**, 28), while the *rebels* of v. 24 (as usage shows) are not any heathen enemies but unfaithful Jews (see *e. g.* **46**, 8; **59**, 13). The word used for *abhorrence* occurs again only in Dan. **12**, 2, and the description of the fate of the dead bodies in v. 24 exceeds in horror anything to be found in cc. **56-66**. 23

(15) This does not imply that nowhere except in Zion can the true God be worshiped. Synagogues already existed.

(16) The judgment extended, as another late writer not obscurely hints (**33**, 14), to the *sinners in Zion*. 24

(17) *Cf.* Enoch **27**, 2. 3. *This accursed valley* (Gehenna) *is for those who* **66**, 24
are accursed for ever . . . And in the last days there will be the spectacle of a righteous judgment upon them in the presence of the righteous continually for ever. On the consciousness of pain spoken of, *cf.* **50**, 11 end, and Job **14**, 22. According to primitive races, "the mutilation of the body will have a corresponding effect upon the soul" (TYLOR, *Primitive Culture*, i, 407). The quenchless fire reminds us of a similar detail in the prophecy against Edom (**34**, 10). Observe, we have here primarily a visible, not an invisible Gehenna. But since the souls sympathize with the outraged bodies, the transition to the later Jewish belief (see Targum) was easy. *Cf.* Mark **9**, 43. 44.

Notes on Prophecy 13.

(pp. 116–118)

(1) This and the next chapter were inserted as a suitable close to cc. **1–33** **34**, 1
(see **34**, 16). Although not closely connected, they may have the same author. Both were evidently written in Judah, and are late post-Exilic works. Both, too, are highly imitative, c. **34** being mainly based on the *Oracle on Babylon* in c. **13**, c. **35** on the Second Isaiah and its supplement. The description in c. **34** is purely imaginative. The Edomites had already been expelled from their ancient territory by the Nabateans (before B. C. 312), and a part of the survivors migrated into Southern Judah, and established themselves there (*cf.* 1 Macc. **5**, 65). This occupation of Jewish territory, which took place probably by stages, and may have begun as early as the time of the Exile, kept the ancient grudge (Obad. 11–14, Ps. **137**, 7) against Edom alive, and made it all the more natural to take the Edomites as a type of the enemies of Israel (*cf.* **63**, 1–6).

(2) In time past JHVH, it is said, took signal vengeance on the super- 5
natural powers of heaven (Job **4**, 18; **21**, 22; **25**, 2; *cf.* Is. **24**, 21). Not less signal will be His vengeance upon Edom. Here two favorite figures seem to be combined: (*a*) the divine anger as an intoxicating liquid (Hos. **5**, 10; Is. **51**, 17; Ps. **75**, 8), and (*b*) the agency of the divine anger as a sword (**27**, 1; Deut. **32**, 41–43).

(3) Symbolic expressions for the Edomites. "The greatest sheep flocks 6
which I have seen of the Arabs were in the rocky coomb-land between Shobeck and Petra" (DOUGHTY, *Arabia Deserta*, i, 39). The mention of the *fat* is explained by Lev. **3**, 3. 4.

(4) *i. e.* a sacrificial feast (*cf.* Zeph. **1**, 7; Ezek. **39**, 17. 18). Bozrah, an Edomitish capital (**63**, 1; Gen. **36**, 33; Am. **1**, 12).

(5) This may plausibly be taken for a graphic description of an eruption 10
of bitumen (Sir J. W. DAWSON).

(6) *i. e.* by heralds. (7) See on **13**, 21. 12. 14

(8) The name (which seems to have Assyrio-Babylonian affinities) is that of a demon thought to persecute men and women in their sleep. Charms against Lilith may be bought to-day in East London. *Cf.* Prov. **30**, 15.

(9) These two lines are parenthetical. The author appeals to his readers 16
as students of Scripture (*cf.* Dan. **9**, 2); for *Scripture* our prophecy has become through being appended to a collection of Isaianic prophecies. 'Take the Book of Isaiah with you to Edom, and you will find that this reference to wild beasts is strictly accurate.'

Notes on Prophecy 14.

(pp. 118.119)

(1) Observe the love of plants manifest in this prophecy. The reference here is to the beautiful white narcissus (*cf.* Song of Sol. **2**, 1), so common in spring in the plain of Sharon. In v. 7 the *reeds and rushes* (l. 16) are such as would grow on the shores of a lake (see line 11). The graceful papyrus itself grows at the north end of the Plain of Gennesaret, close to the fountain called *Ain et-Tin.* **35**, 2

(2) The *causeway* is not merely, like those in **49**, 11, for the returning exiles, but for pilgrims to the house of JHVH (*cf.* **19**, 23). Hence the stress laid on the *purity* both of those who pass over it and of the causeway itself (*cf.* Lev. **4**, 12, *a clean*, or *pure*, *place*; Is. **66**, 20, *a clean*, or *pure*, *vessel*). 8

(3) *i. e.* from its lair in the thickets (Jer. **4**, 7). 9

(4) A vague poetical description of a vision which cheered the heart but had no basis in the dull world of reality. The great Return of the exiles is long past, and the Restoration of the Jews of the Dispersion is a hope which has no roots in the present. For the phraseology, compare **51**, 3. 10. 11; **61**, 7; **62**, 12. 10

Notes on Prophecy 15.

(pp. 120-122)

(1) A liturgical composition of great historical and even theological interest. Opening like a Psalm of thanksgiving (*cf.* Pss. **89**, 1-8; **106**, 1-5), it closes like one of the Lamentations. Between, we have a retrospect of past mercies (*cf.* Ps. **106**, 6-46), and a supplication for deliverance from the peril of national ruin which rises into almost Titanic boldness (**63**, 17-**64**, 3). **63**, 7

When was this great work written? Differing materially, as it does, from the other prophecies in Is. **60-66**, and expressing a depth of misery beyond all parallel (except it be in cc. **24-27**), it can hardly be placed earlier than that other remarkable liturgical work, **26**, 2-19. The cruel Artaxerxes Ochus (359-338) had invaded and reconquered Egypt, and on his way back had taken a fearful vengeance on Sidon. It would appear that after this Ochus dispatched his general Bagoas to chastise the Jews for their share in the revolt, and (see on cc. **24-27**) sent a number of them as captives into distant lands. It was on this occasion (and not earlier, as Josephus supposed) that the Temple was desecrated, and one can well believe that still worse things happened, of which Josephus has given scarcely a hint, but which are alluded to in **64**, 11, and possibly, too, in Ps. **74**, 7 (*cf.* **79**, 1, where *defiled* must be equivalent to *destroyed*).

(2) Not an angel who was a mere messenger, but the *Angel of JHVH*, in whom JHVH Himself was present (Gen. **16**, 7, and often), and who in Ex. **33**, 14 is called by JHVH *my presence* or *my personal manifestation* (lit. *my face*; *cf.* **59**, 2). 9

(3) The whole history of Israel is regarded as a series of backslidings. The *spirit* is not the prophetic spirit (as in the Second Isaiah) which was to qualify Israel to be a teacher of the nations, but the spirit of guidance and direction (*cf.* v. 14); it is in fact equivalent to the *face* of JHVH in v. 9 and Ex. **33**, 14. *Holy* suggests the ideas of awfulness and gloriousness. It is a favorite word with late writers, who apply it more and more freely to sacred objects ideally or really distinct from JHVH Himself. The *holy spirit* in this passage is in fact endowed with a kind of independence (note *pained*). In 10

44, 3, on the other hand, the *spirit* is rather viewed as a potent influence (parallel to *blessing*). 63

(4) *Cf.* Deuteronomy 32, 7; Psalm 77, 5. 11

(5) *i. e.* from the Nile (18, 2), alluding to the wonderful deliverance of the child Moses (Ex. 2, 3–10).

(6) *i. e.* enabled him to work miracles. 12

(7) *i. e.* the waters of the Red Sea (same phrase in Psalm 77, 16). 13

(8) The figure of the *horse* in the pasture-land describes the freedom and ease with which the Israelites could *go through the deeps*; that of the *cattle* which *go down into the valley*, the safety with which they went down into the bed of the Red Sea, and came up again from it. The second figure is derived from the life of a nomadic people with herds of cattle which periodically change their pasturage. 14

(9) JHVH, then, did not now dwell in Zion (Mal. 3, 1). Compare DANTE (*Purgatory*, 6, 118, LONGFELLOW'S translation): 15

> And if it lawful be, O Jove Supreme!
> Who upon earth for us wast crucified,
> Are thy just eyes averted otherwhere?

(10) Evidently there were some Jews who regarded these patriarchs as semi-divine beings, capable of helping those who applied to them (*cf.* Job 5, 1). This appears like an anticipation of the Talmudic doctrine of the *merits of the fathers*. 16

(11) The idea seems to be that by His excessive anger at the sins of the past, revealed in the calamities of the present, JHVH hardened the character of the people, and made it seem *vain to serve God* (Mal. 3, 14). *Cf.* 57, 16; 64, 5. 7.—*Return* (next line); see on 52, 8. 17

(12) It was many centuries before the guilt of ancient Israel had become so great that nothing but captivity could expiate it. And now, not two hundred years after the words of 40, 2 had been written, it seemed that a similar penalty was about to be exacted. How sinful must Israel have become! and yet how cruel was its fate! Such were the writer's thoughts. 18

(13) See on chapter 26, verse 13a. 19

(14) Exceeding our wildest dreams. 64, 3

(15) See on 63, 17. A different and a higher view is taken in Ezek. 33, 10. 11. 5

(16) To the Second Isaiah Jerusalem is the only *holy city* (48, 2; 52, 1). Hence the gloss substituting *Zion*. On the historical reference in this verse, see note 1. 10

(17) Between 515 and 350 there was time for the Second Temple to attain some degree of magnificence. The period was long enough, too, to justify the phrase *where our fathers praised Thee*. 11

Notes on Prophecy 16.

(pp. 122–128)

(1) At this point begins a mosaic of passages, in which sometimes the descriptive, sometimes the prophetic and apocalyptic, sometimes the lyrical element predominates. Less editorial skill than usual is manifest in the work, and it has therefore been thought best to rearrange the contents of these chapters. The two really important parts, though evidently not quite contemporaneous, belong not less evidently to about the same period. The imagery is that of the later prophecies and of apocalyptic writings. The destruction 24, 1

of the present order of things is described (**24**, 1. 18-20) as in Ezek. **38**, **24** 19. 20; Hag. **2**, 6. 7. 21; Joel **3**, 16; Zech. **14**, 4. 5. All nations will go up to Mount Zion (where the writer dwells) for spiritual privileges (**25**, 6), as in **65**, 20. 21; Zech. **14**, 16-19. *The host of the* (heavenly) *height* will be committed to prison (**24**, 21) as in Enoch **18**, 13-16. Deceased Israelites will be awakened by a special divine application of one of the simplest natural phenomena (**26**, 19); the image may be suggested by Ezek. **38**, 9, where, however, the symbol chosen is the blowing of the wind. The three powers which oppressed the Jews are described (**27**, 1) in the enigmatical style of Dan. **7**, and not less apocalyptic in character is the *horn* of **27**, 13. The social state of Judah described in **24**, 2 is equally in favor of a post-Exilic date (the priests are the foremost class).

But to what part of the great post-Exilic period do these two documents belong? Most probably the former is a monument (like **63**, 7-**64**, 12) of the terrible time when, after having reconquered Egypt and destroyed Sidon, Artaxerxes Ochus (about 350) cruelly punished the Jews for having taken part in the general rebellion. Tradition has preserved but few details respecting this period. We are told, however, that captive Jews were carried away to Hyrcania near the Caspian Sea, and to Babylonia; and it is probable that Jerusalem, though not so completely destroyed as Sidon, was left by the retiring Persians in a miserable condition (see on **27**, 10. 11). Passages like **24**, 14-15[a] are only in seeming opposition to this view. For in 334 Alexander the Great crossed the Hellespont, and marched victoriously through Asia Minor—reason enough for the songs of praise ascribed in that passage to the Jews of the *far countries of the sea*. The closing years of the Persian rule are not likely to have brought relief to the Jews of Palestine. They had still good cause to complain of their misery and of the *robbers* who preyed upon them, as the unknown writer does in **24**, 17. The second document, however, marks a change in the condition of things in Judah. A fortified city (Tyre) has been utterly destroyed, while Jerusalem, not through its natural strength, but by the help of its God, has escaped (332). Still the writer is fully conscious of his unideal surroundings. He escapes for a time into the world of faith, and speaks as if a full salvation has been wrought, but he is satisfied at the close of his meditation to rest on a sure promise which has just been revealed to him—the promise of a resurrection.

The date of the three inserted lyric passages need not be later than that of the two main documents. **25**, 2. 4 seems to allude to **26**, 5. 6, and **25**, 10 to **25**, 5, while **27**, 5 suggests a mode of reconciling the liberality and tenderness of **25**, 6. 7 and the bitter hostility of **25**, 10. 11. The mention of Moab does not help us to determine the date. In no part of the post-Exile period were the Moabites dangerous to Israel. Moab, like Edom, may be a type of all the proud enemies of Israel (*cf.* Neh. **13**, 1; Ezra **9**, 1).

(2) An allusion to the covenant with Noah (Gen. **9**, 1-17, late). Some **5** of the heathen are *waiting for God's law* (**53**, 4); others are *forgetful of God* (Ps. **9**, 17; *cf.* Ps. **22**, 27). Later Judaism adopted and exaggerated the latter statement.

(3) Lit. the *City of Tôhu* (*i. e.* of Chaos, Gen. 1, 2), the most striking **10** expression for disorder and lifelessness. The Greek Bible has simply *every city*; the translator considered *tôhu* superfluous after the verb which he selected (*was laid waste*). Very possibly he is right in seeing a reference to more than one city. Both Sidon and (probably) Jerusalem were *broken down* by the ruthless Artaxerxes Ochus (see on **27**, 10. 11; **64**, 10. 11).

(4) Verses 7-12 give a somewhat heightened description of the desolation **12** produced by the wars of Ochus, not without a special allusion to the fate of Sidon and Jerusalem.

(5) The depopulation, not only of Judah, but of a large part of the Eastern world in general, at the close of the Persian period (331). For the figure, *cf.* **17**, 6. A similar picture is given, in less poetical language, in **26**, 18 (end), with special, but not exclusive, reference to Judah. **24**, 13

(6) The jubilation of the Jews of Asia Minor at the successes of JHVH's instrument, Alexander the Great. 15

(7) *i. e.* neither JHVH, nor Alexander, but Israel (*cf.* **26**, 2. 7). 16

(8) Heb. *pákhad wa-pákhath, wa-pákh,* a paronomasia which cannot well be imitated in English. 17

(9) These eschatological details are given as shortly as possible. The writer presumes on well-informed readers who can fill up his hints, and hastens on to a description of far greater religious interest both for himself and for us. The hostility between JHVH and the powers of heaven is an idea of pronounced mythic affinities (*cf.* on **27**, 1). The passage also implies the belief in celestial patrons of the earthly kingdoms (Dan. **10**, 13. 20. 21). What the final issue of the divine judgment on the astral spirits and on the kings of the earth will be, we are not told (but see **27**, 1). Ps. **82**, 7 threatens the former, and perhaps the latter also, with death, as a punishment for their misrule. *Cf.* Enoch **18**, 13–16, and Jude 6, and other New Testament passages. Between the first and the second *visitation* may be placed the gathering in of the Jewish Dispersion. 22

(10) JHVH, now become king of all nations, offers to His subjects, the new as well as the old, a splendid feast of coronation (*cf.* 1 Kings **1**, 9. 25), which however should, in sympathy with the writer, be interpreted symbolically. Food and drink, as the Psalter shows, were in the post-Exilic period emblems of the joys of communion with God (Pss. **23**, 5; **36**, 8; **63**, 5; *cf.* also Is. **54**, 12), joys which are not to be interpreted too spiritualistically. **25**, 6

(11) A wise man, who may have lived when this passage was written, tells us how he had *seen all the oppressions that are done under the sun, and behold, the tears of such as were oppressed* (were running), *and they had no comforter*, and how he *praised the dead more than the living* (Eccles. **4**, 1. 2). These tears the divine king will make it his first care to wipe away. They are shed everywhere *under the sun*, and to the greatest extent where Israelites dwell. Specially, therefore, will the king devote himself to removing the *reproach of his people*. Sorrow, and sorrow's outward sign, he will *annihilate*. *From how many princes*, says an Arabian poet, *did we draw off the veil of sorrow* (another reading is, *of death*) *that they might see!* (*Hamasæ Carmina, Arabice et Latine*, ed. G. G. FREYTAG, p. 657). Tears are nature's veil, and the Jewish mourner added another by covering his head like David (2 Sam. **15**, 30). The insertion in v. 8, line 1, need not be of much later date than the context, but interrupts the connection of thought. Moreover, the great and startling idea which it expresses would certainly not have been dropped as soon as expressed by the prophetic writer. 8

(12) Symbols (see on **30**, 6; **51**, 9) of the oppressive empires which are now to be punished by destruction. The sea-monster is probably Egypt (Ezek. **29**, 3; **32**, 2). The two Leviathans (*cf.* Job **3**, 8; **26**, 13) may be Babylonia and Persia, the earlier and the later oppressor of Israel. The phrase *the fleeing serpent* occurs again in Job **26**, 13; it alludes to some form of the Hebraized Babylonian story of the contest between the monster which represented darkness and chaos and the God of light and order. JHVH had overcome the dragon, which fled before Him as Tiâmat was supposed at Babylon to have fled before Marduk (Merodach). The Flight of the Dragon is represented on an Assyrian seal-cylinder (probably of serpentine) belonging to Mr. F. WELLS WILLIAMS, of New Haven, Conn., figured by Dr. W. HAYES WARD in his **27**, 1

paper *The Serpent Tempter in Oriental Mythology*, published in *Bibliotheca* 27
Sacra, 1881, p. 224, and copied in G. SMITH'S *Chaldean Genesis*, ed. SAYCE, p. 90. This is the only representation known in which Tiâmat appears under the form of a serpent fleeing before Marduk. For the prevailing form of Tiâmat as dragon, see *Am. Journal of Archæology*, vol. ii, pl. 5, fig. 8, or *Chaldean Genesis*, p. 114 (*cf.* LAJARD, *Culte de Mithra*, pl. xxxvii, fig. 4). This scene first appears in Assyrian art, although the dragon appears in the oldest Babylonian art, with the god driving it harnessed to a chariot, or standing or seated on its back.



WILLIAMS CYLINDER.



FLAT IMPRESSION OF WILLIAMS CYLINDER WITH FLIGHT OF DRAGON.

The above engravings were made from photographs taken at the United States National Museum, Washington. The height of the cylinder is 11/16 in., diameter 7/16 in. The illustration given below is taken from a pen and ink drawing made for Dr. WARD'S article, *l. c.*, p. 224.



PEN AND INK DRAWING FROM WILLIAMS CYLINDER.

(13) The *visitation* of JHVH (**27**, 1) is described under another figure, *viz.* that of beating out wheat (Jud. **6**, 11). Within the fullest extent of the Land of Promise (Gen. **15**, 18) the heathen shall be blown away like chaff, and the Israelites, like grains of good wheat, be brought together. Nor shall those outside be forgotten. From the great Persian empire, which has succeeded to those of Assyria and Babylonia, and from Egypt, the dispersed Israelites shall assemble to worship at Jerusalem (*cf.* **11**, 11. 12). 12

(14) Israel has been smitten, yea, slain (*cf.* Pss. **39**, 10. 11; **88**, 5. 15. 16) by its offended God, though not with such completeness of destruction as its oppressors. The prophecies in **32**, 13. 14; Mic. **3**, 12, have been fulfilled; the ruthless Ochus (359-338) has laid waste a large part of the city. It is the sad consequence of Israel's want of discernment, of its lapse into illegal religious rites. That the post-Exilic Jews were not as a body as correct in their religious practice as is often imagined, we have learned from cc. **65**. **66**, and the gloss on **17**, 8 suggests that after the Exile even sun-pillars (pillars placed beside the altar of the Sun-god, and supposed to be tenanted by him; *cf.* note on Lev. **26**, 30) and Asherahs (sacred posts, of obscure significance, which also formed part of the objects of idolatrous worship; see notes on Jud. **3**, 7) may not have 10

been wholly unknown. For these sins Israel, says the writer, needs forgiveness, **27** and how easy are the terms upon which forgiveness may be obtained!

(15) *i. e.* the branches of the wild shrubs with which the ruins of the city 11 are overgrown. The description may have been influenced by Mic. **3**, 12; *cf.* Is. **32**, 14 (late).

(16) According to the editor, to whom the words of introduction are due, **26**, 1 the poem in four stanzas which follows is to be sung in the great coming *Day*. But the poet himself is only conscious of standing on the confines of that happy time. He writes for his contemporaries, who have yet much to go through, not for those who have received the firstfruits of deliverance.

(17) JHVH's promise of deliverance is equivalent to *walls and bulwark* (see **33**, 21; and *cf.* **33**, 6). Another prophet, about the same time, has these words, *And I will encamp about my house as a watch* (Zech. **9**, 8).

(18) Since 350 Tyre had been the *queen of merchant-cities*. To besiege it 5 was an enterprise which appeared to surpass human ability (THIRLWALL, *History of Greece*, **6**, 196). Not only was it an island-city, but the walls, which rose from the edge of the cliffs, were 150 feet high on the land-side. Isaiah (probably) and Ezekiel had long since predicted its fall (Is. **23**, 1–14; Ezek. **26**; and more recently Joel had accused and threatened the men of Tyre and Sidon at greater length than any other people. Can we doubt that Alexander's terrible vengeance on Tyre (332) profoundly impressed the Jewish world? *Cf.* on **25**, 2, and see Zech. **9**, 1–8, written probably when Alexander had just taken Tyre, and was planning his journey to Egypt by the road beside the coast.

(19) *i. e.* the Jews (as in the Psalms), who are also called the *righteous*, 6 and whose land is *the land of rectitude* (v. 10).

(20) Here begins a meditation uttered by the faithful Israel, in which, as in 8 the parallel passage **63**, 7–**64**, 12, and in the Psalms, the collective consciousness speaks sometimes in the first person singular, sometimes in the first person plural. It is mainly a retrospect of the sad period through which Israel has passed.

(21) Heathen lords (Assyria, Babylon, and more lately Persia) have 13 infringed upon Thy right of sovereignty (as **63**, 19), and tyrannized over Thy people. Human helpers had we none; only Thee do we praise as the Savior of Israel. But those enemies, where are they? In the course of nature, *if a man die, can he live again?* (Job **14**, 14). Surely not. Therefore, lest their tyranny should be repeated, the heathen lords have been destroyed, and so utterly annihilated, that their very name has perished (*cf.* Ps. **9**, 5. 6, post-Exilic). This is an exaggeration produced by the intensity of the writer's faith. He has seen the beginning of the fulfilment of the promises to Israel, and cannot doubt that the end will be as glorious. The past tyranny will be forgotten in Israel's new happiness. Similar idealistic outbursts occur in the Psalms of Persecution (see especially Ps. **9**).

(22) The idealistic tone of vv. 13. 14 continues, but only for a moment. 15 (Observe that the first line of each stanza links the stanza with the preceding one.) The *increase* of the nation is precisely that blessing which is most painfully missed (see v. 18^b). *Cf.* the last clause of v. 15 with **33**, 17^b (post-Exilic). The close of the stanza justifies the idealism of the opening.

(23) These words are a misplaced parallel to **26**, 5. **25**, 12

(24) Alluding to the ineffectual efforts of the Jews to rise out of the social **26**, 18 disorder produced by the barbarities of Ochus (359–338), and to the diminution of the population consequent on slaughter and captivity.

(25) Israel, speaking in the Psalter, often becomes prophetic; and such is 19 the case here. The prophecy is a development of Ezekiel's vision of the dry

bones (see note 1 on c. **24**, 1). Ezekiel foretold the revival of the nation; pro- **26**
phetic Israel infers from this prophecy the resurrection of individual Israelites. In particular it asks itself: How should the martyrs of an earlier age miss their reward? Their bodies are a precious seed (*cf.* Ps. **141**, 7) which the *dew of JHVH* (*cf.* Hos. **14**, 2; **6**, 5) can bring to life. The hope of a Resurrection was spreading in the Jewish world, not without the stimulus supplied by Babylonian and Persian beliefs. — *Lights* is a name for the highest heaven where JHVH dwells. The same term is used in the Avesta (with the epithet *endless*) to designate the heavenly abode of Ahura Mazda (Ormuzd).

(26) Such perhaps as that on Tyre in **23**, 1–14, which were regarded **25**, 1
as having received their complete fulfilment through Alexander (see note 18, on **26**, 5).

(27) Moab comes in rather strangely here. But see p. 204, l. 41. 10

(28) The song is a designed contrast to Isaiah's much finer song in chapter **27**, 2
5 (p. 5). The *briars and thorns* (l. 26) are Israel's enemies (*cf.* **10**, 17; 2 Sam. **23**, 6. 7).

Addenda.

P. 131, l. 53: In the present translation it has been deemed best to rearrange the Prophecies of Isaiah. The whole Book has been divided into five parts: (1) the first (pp. 1–46) contains the *Genuine Prophecies of Isaiah* (UNCOLORED) interspersed with some editorial additions (LIGHT BLUE) and subsequent poetic or prophetic insertions (LIGHT RED). Prophecy 1 (pp. 1–4) comprises the first collection of Isaiah's prophecies, and Prophecy 5 (pp. 9–15) represents the second prophetic collection. Prophecies 2–4 (pp. 5–9) are not worked up with the same completeness as those formed into the first two carefully prepared collections.—(2) The second part (pp. 47–54) contains *Narratives founded on the Acts of Isaiah including prophecies and songs of disputed origin.* The chapters in this second part are post-Deuteronomic, *i. e.* later than 621 B. C.—(3) The third part (pp. 55–58) contains *Appendices to the genuine Isaiah whereof each now contains an Isaianic fragment* (**16**, 14^{bc}; **21**, 16. 17, both UNCOLORED; see pp. 57, l. 15; 58, l. 8).—(4) The fourth part (pp. 59–96) contains *Prophecies on the Fall of Babylon* (538 B. C.) *by unknown writers at the close of the Exile.* The most important of them is the *Second Isaiah*, whose original prophecies, apart from subsequent insertions, are represented by cc. **40–48** (DARK RED). His work (written between 545 and 539 B. C.) was afterwards provided with an *Appendix*, cc. **49–55** (about 432 B. C.), and the expanded Book of the Second Isaiah was further enlarged by incorporation of a cycle of poetic passages on the *Servant of Jhvh* (DARK PURPLE). The passages by which the Songs on the *Servant* are connected with the prophetic framework (**42**, 5–7; **49**, 7–12; **51**, 4^{b}. 5^{b}; DARK BLUE) seem to be due to an editor who was neither the Second Isaiah, nor the expander of the Second Isaiah's work.—(5) The fifth part (pp. 97–128) contains *Prophecies composed after the Fall of Babylon* (538 B. C.).

The object of this arrangement has been to obtain some at least of the advantages of chronological arrangement without unduly interfering with the skilful work of the ancient editors. This is the reason why the ancient collections of Isaiah's prophecies have not been entirely broken up, and their contents redistributed. A strict adherence to the chronological principle would not have been in the interest of the reader. Nor must the student be startled if he does not find all insertions which have the nature of *glosses* relegated to the foot of the page. Where this is not the case, the reason has generally been, that the insertion is not merely a gloss, but a substitute for an illegible passage of the original work (*cf.* pp. 130, l. 14; 140, l. 41; 147, l. 6; 149, l. 46; 155, l. 28; 168, l. 10; 179, l. 44). A good instance of this is **9**, 15. 16 (p. 8), or the last line of **6**, 13 (p. 10). The latter passage would end rather abruptly without some appendage to the preceding lines. For this reason the words in question have not been relegated to the foot of the page.

A full statement of the evidence for this view of the origin of the Book of Isaiah, with indications of the points which are obscure or doubtful, has been given in an *Introduction to the Book of Isaiah* by the present writer (London, 1895); *cf.* also *Recent Study of Isaiah* in the *Journal of Biblical Literature*, Boston, 1897.

P. 144, l. 2: It has recently been suggested by an American scholar that *For with us is God* in the last line of v. 8 (p. 13, l. 7) is Isaiah's, but that vv. 9. 10 were added by a later hand. The name *Immanuel* in **7**, 16 (*cf.* p. 141, l. 27) is supposed to express, not the prophet's faith, but the false faith, the ungrounded confidence, of the king and the people. The case for the late date of **8**, 9. 10, together with the refrain *For with us is God*, p. 13, l. 12, seems a very plausible

one, but not as overwhelmingly strong as that for the late date of other passages.

P. 145, l. 17: The title *Father of Spoil* (p. 15, l. 2) seems most infelicitous. But the rendering of AV, *The everlasting Father*, or *Father of Eternity* (RV^{M}), does not give a perfectly natural sense in this context. The line *Then will spoil in abundance be divided* (**33**, 23^{b}; p. 40, l. 13), where *spoil in abundance* has been supposed to allude to *Father of Spoil* in **9**, 6 (*cf.* p. 159, note 57), is not free from the suspicion of corruptness. *Father of Glory* (Heb. *Abi-hôd*) would be an easy correction. The sense is just what is wanted. The Messianic king is, of course, clothed with the divine glory.

P. 149, l. 31: Add after *elsewhere*: (see CHEYNE, *Introduction to Isaiah*, London, 1895, p. 79).

P. 155, l. 39: After *Second Isaiah* add: *and his expanders*; so, too, pp. 185, l. 27; 193, l. 6; 195, l. 44; 199, l. 10; 201, l. 17; 202, l. 44; 203, l. 36. In all these cases *Second Isaiah* is used for the expanded book of the Second Isaiah (cc. **40**–**55**); *cf.* p. 131, l. 17.

P. 166, l. 16: The Parable of the Vineyard in c. **5** (p. 5) is a quasi-popular song, not an elaborate artistic composition.

P. 173, l. 43: The *Triumphant Ode* in c. **14** seems to have been inserted by the editor. It is probably contemporary with the late poem in **37**, 22–29 (p. 51), like which it appears to refer to Sennacherib (B. C. 705–681). Both poems may have belonged to a lyric anthology.

P. 182, l. 48: The Appendix (cc. **49**–**55**) to the Book of the Second Isaiah (cc. **40**–**48**) was written after the introduction of Ezra's lawbook (1432 B. C.), not in Palestine, however, but in Babylonia. The writer had the twofold object of encouraging the community of Zion, and of inducing more exiles to take part in the great work of national regeneration devolving upon that community. Not a word is said, in cc. **49**–**55**, of the great events which so much excite the author of cc. **40**–**48**, and the great argument from the fulfilment of the former prophecies is absent. The programme now before us is a new one. The population of Zion is scanty; a large expansion is promised. The world despises and outrages Zion; a glorious change is predicted. The return of the Exiles is indeed referred to, as in cc. **40**–**48**, but there is a noteworthy difference in the description: **48**, 20 says: *Flee ye from Chaldea*; **52**, 12, on the other hand, calls for a leisurely and dignified departure. But the same drawback of unconnectedness attaches to these chapters (**49**–**55**) and to the preceding ones (**40**–**48**), and the writer has very little grasp of concrete facts. One of the most remarkable evidences of this is the phrase (used of the community of Zion) *the people in whose heart is my teaching* (**51**, 7)—a most inappropriate description for the people described by Haggai and Zechariah (520 B. C.). Not less inapplicable to the Jews of Judea is the beautiful rhetoric of **55**, 1. 2, with its appeal, *Why should ye spend money for that which is not bread?*

P. 196, l. 39: The passages printed in LIGHT PURPLE (**61**, 1–4^{a}; **62**, 1. 6. 7) are imitations of the Songs on the *Servant* as well as of the Second Isaiah. The prophetic writer gives vividness to his prophecy by introducing the *Servant* (who represents, according to him, the company of prophets, of whom he himself is one) soliloquizing on his mission and importuning JHVH to fulfil His promise.

Corrigenda

P. 27, l. 32: *found* = lay for a foundation

P. 35, l. 3: *who smites with the rod* refers to *Assur*, and had therefore better be transposed, thus: *Assur, who smites with the rod, will be terror-stricken at the voice of JHVH.*

P. 40, l. 21 ff.: *The Lord* before *JHVH Sabaoth* might have been relegated to the foot of the page, and v. 16b had better be transposed so as to follow immediately after 15a: *Thus says JHVH Sabaoth: Go in to this prefect that hews out his sepulchre on high, cutting himself out in the rock a habitation, and say* &c.

P. 79, l. 34: For ‹*Together will they perish*› read ‹*Because of*› *him will they* ‹*be confounded*›

P. 82, l. 1: After *Therefore* insert: *shall come upon thee a trouble* ‖ *which thou art unskilled* ‹*to charm away*›; *And* a ‹demon of› &c.

P. 86, l. 10: Insert after *I have graven thee*: , ‹Zion›

l. 25: Add as gloss to *bereaved and unfruitful*, at the foot of the page: **49**, 21a *a captive and an outcast*

P. 102, l. 10: Omit " in l. 10 and insert it in l. 6 after *JHVH* [*days*

P. 113, l. 19: *an infant of a few days*, i. e., *an infant that lives but a few*

l. 30: For *or bring forth* ‹*children*› *to see them perish* read *nor* ‹*weary themselves*› *for* ‹*an end of*› *terror*

P. 117, ll. 1.2: Read: *For drenched* ‹*already*› ‹*with His wrath*›,
Yea, ‹*drunken*› *is* ‹*JHVH's*› *sword in heaven.*

Typographical considerations have made it impossible in some cases (*e. g.* pp. **24**. **64** or **23**, l. 30; **84**, l. 33 &c.) to indicate fresh stanzas or sections by means of blank lines. Otherwise blank lines might have been left after the following lines: pp. **2**, l. 10; **3**, 15. 25; **14**, 26. 33; **15**, 2; **17**, 11; **23**, 30; **24**, 8. 14. 19; **36**, 25. 31. 37; **38**, 17; **64**, 18. 23; **65**, 21; **77**, 28; **78**, 5. 11; **79**, 18. 27; **84**, 22. 29. 33; **85**, 4; **86**, 18. 23; **88**, 32; **89**, 2. 9. 16. 24. 32; **100**, 14. 24. 29; **101**, 2. 8. 16. 22. 27; **108**, 32; **109**, 4. 12. 18. 33; **112**, 21. 31; **114**, 23; **121**, 29; **122**, 4. 10; also **150**, 48; **165**, 55; **176**, 11; **177**, 12; **182**, 28a. 12b; **189**, 16; **195**, 21.

On the other hand, there should be no blank lines in p. **55**, l. 18; **101**, 20, nor after l. 29; nor after **113**, l. 9; **195**, l. 20.

Nor has it been feasible, to make the critical marks (‹› ◦ &c.) correspond exactly in all cases to the edition of the Hebrew text. As these details, however, are of no interest to the general reader, the Hebrew scholars may be referred to the list appended to the Critical Notes on the edition of the Hebrew text of the Book.

List of Illustrations

Plates.

1. Pool of Siloam (Copyright by D. Appleton & Co. in the United States of America) facing p. 12

The engraving may help to illustrate the Prophet's contrast between the gently flowing waters of Shiloah (the Siloam of the New Testament) and the devastating overflow of the mighty Assyrian river. From the so-called Virgin's Fountain water was conveyed by a conduit as early at any rate as the time of Ahaz (736–728 B. C.) to this famous Pool, which was of such vital importance to the citizens of Jerusalem. Its remains of ancient buildings are still visible both in and beside the pool, and it is said that the mulberry-tree represented in our illustration marks the spot where Isaiah, according to the legend, was, by order of King Manasseh (698–643 B. C.), sawn asunder within a cedar-tree.

2. Damascus (Copyright by D. Appleton & Co. in the United States of America) facing p. 14

Our engraving represents Damascus of to-day, which is also the city familiar to us from the New Testament and from the enthusiastic descriptions of travelers. From the fact, however, that no remains earlier than the Greek period have been found beneath the walls of the city, we may probably infer that the site of the more ancient Damascus was elsewhere, and that it is marked by one of the *tels* or mounds on the plain outside (*cf.* p. 15, l. 13).

3. "Oak of Abraham" near Hebron (Copyright by D. Appleton & Co. in the United States of America) facing p. 16

The oak which is shown in the illustration is a good specimen of a sacred tree. Its traditional name does not concern us here. It was certainly revered as far back as the sixteenth century A. D. The four huge branches form a majestic crown (*cf.* p. 23, l. 31); a fifth was broken off some time ago by a storm.

4. Tyre (Copyright by D. Appleton & Co. in the United States of America) facing p. 18

Our engraving gives us *modern* Tyre, which lies at the NW. corner of what was anciently an island, but since Alexander's time (332 B. C.) has been joined to the mainland.

5. Sennacherib reviewing the Booty of Lachish. . facing p. 48

The original from which our engraving is taken is in the Assyrian Basement Room of the British Museum. It represents Sennacherib seated on his throne before the city of Lachish (701 B. C.). The inscription on the bas-relief reads: *Sennacherib, king of the world, king of Assyria, sat on a throne, and reviewed the booty of the city of Lachish.*

6. The Steps of Ahaz facing p. 52

The late Mr. J. W. BOSANQUET, F.R.A.S., is the ingenious deviser of the illustration. He was of opinion that the siege of Jerusalem (701 B. C.) and the illness of Hezekiah (714 B. C.) both took place in 689 B. C., the year in which GEORGE SMITH thought of a second expedition of Sennacherib into Palestine, and that the *sign* witnessed by Hezekiah on the *Steps of Ahaz* was the movement of the shadow during the solar eclipse of Jan. 11, 689 B. C. The illustration (see *Transactions of the*

Society of Biblical Archæology, 3, 37) was originally designed in the interest of this theory. It is described as the *Gnomon of the Dial or Steps of Ahaz leading to the Upper Chamber*; it has, however, no archeological significance, but merely serves to record a bold attempt to solve an insoluble problem.

7. Stone of Mesha facing p. 56

The illustration presents the famous *Moabite Stone*, as it now exists in the Louvre. The stone (which Dr. KLEIN, a German missionary, discovered at *Dêbân* in the summer of 1869) is of black basalt, rounded at the top. When perfect, it was nearly four feet high and two feet wide. Across it ran an inscription of 34 lines, which is of as much value for the history of the Hebrew alphabet as for its historical contents. See DRIVER, *Notes on the Hebrew Text of the Books of Samuel*, Introduction, pp. lxxxv - xciv.

8. Babylonian Procession of Images facing p. 78
9. Memphis from the Village of Helwân facing p. 98

The name of Memphis suggests to the modern traveler the thought of the grand Necropolis and of the Mausoleum of the sacred bulls rather than of monuments of the city founded by Menes (about '3000' B. C.) and sacked by Artaxerxes Ochus (359 - 338 B. C.). The comparative bareness of the site of Memphis may illustrate to some extent the gloomy anticipations of the Prophet.

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